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T H E

Modern Plasterer Detected,

AND HIS

UNTEMPERED MORTAR DISCOVERED.

By WILLIAM HUNTINGTON, S. S.

MINISTER OF THE GOSPEL

AT PROVIDENCE CHAPEL, LITTLE TITCHFIELD-STREET;

AT MONKWELL-STREET CHAPEL, IN THE CITY;

RICHMOND, IN SURREY.

TELL HIM, *Let not him that girdeth his barnes on, boast himself as he that putteth it off,* 1 KINGS XX. II.

L O N D O N :

Sold by G. Terry, Paternoster-row; J. Chalmers, N^o 210, White-crofs-street, near Moorfields; J. Davidson, N^o 7, Postern-row, Tower-hill; Mr. Baker, N^o 226, Oxford-street; Mrs. Howes, N^o 15, Charles-street, Oxford-market; at Monkwell Chapel every Tuesday evening; at Providence Chapel, Titchfield-street; by Mr. Mantle, Lewes, Suffex; Mr. Fenley, Broad Mead, Bristol; and by Mr. Chalmers, Cambden-alley, Portsmouth Common.

MDCCLXXXVII.



T O

MR. HUNTINGTON, S. S.

Nº 29, Winchester-Row, St. Mary-le-Bone.

REV. AND DEAR PASTOR,

HAVING been an eye and an ear witness to the success of your labours in the ministry; and under the blessing of God having reaped much benefit from it myself, and being well acquainted with your doctrines and manner of life, I cannot but feel myself sensibly injured when I hear your ministry reproached and slighted. Contention, except for the truth's sake, is what I would ever wish to shun; but when the truths of God, and its advocates are hung up as the buts of envy and party rage, I think myself in duty bound to step forward and defend both it and them. It was with much regret that I heard the opposition there is making against you, by a set of men that call themselves ministers;—a great number of whom have entered into a connection with the Rev. Mr. M—— of Holywell Mount, or rather a combination, under the title of the *Evangelic Association*—I hope by this they do not mean to insinuate, there are no evangelists

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beside themselves ; if they do, I am sorry to say the conduct of some among them is such as must lead many to suspect they have sadly mistook the import of their title.

If laying aside the simplicity of the gospel—the wholesome words of our Lord Jesus Christ—and introducing questions from the forge of human brains, mixed with incoherent fragments of philosophy and vain deceit—raising in the minds of people envying and strife, be doing the work of an evangelical society, they have not mistaken the term.

If assembling in vestries, to propose hard questions over soft bowls—traducing and reviling the characters of laborious, faithful, and successful ministers, by false insinuations to prejudice the minds of the godly—aiming at dominion over churches and ministers—conforming to the world—enrobing their persons—taking the uppermost seats in the synagogues—preferring titles, vestments, altars, organs, painted tables, pictures of angels, trumpets, crucifixes, and the designa, or mark, of the Romish host IHS, be the delights of evangelists, these certainly appear in character.

But if levelling God's wholesome truths at the consciences of sinners—if plainness of apparel and appearance, and plainness of speech—if enforcing the power of religion—describing the Spirit's work, and insisting on the necessity of it—if informing people's judgments, and aiming to lead
their

their souls into the liberty of the gospel, be doing the work of an evangelist; it is clear, both by their ministry and conduct, that they have entirely mistaken the term.

Being informed that the first discourse that was to be levelled against you was to be at Mr. T****end's meeting at Rotherhithe, out of love to you, to your hearers, and to the religious world, I thought it my duty to be present on the occasion. A party spirit was the subject of discussion; and I soon perceived you was the object shot at;—on which occasion the gospel of Jesus Christ, and his efficacious Spirit, was left entirely out, to make room for the malignant spirit of the slanderer to show itself. Much rhetoric, logic, and some harpsichord music, was introduced to shew what a party-spirit was, where it originated, the consequences of it, and lastly, how it might be cured. As the cure of this was what every sincere soul desired to be informed of, and waited anxiously for; behold, after much labour, and many arguments, firm oppositions were advised, restraint on the passions recommended, &c. &c.

How astonishing, Sir, that men, who take to themselves the name and office of ministers, should spend their time in reviling the servants of God, rejecting the scriptures, and call a spouting-club by the venerable name of an *Evangelical Association*; and all under a pretence of solving hard questions, and censuring party-spirits, when every school-

boy may learn from the Bible that there are but two party-spirits in the world—Christ at the head of one, and the devil at the head of the other; for as Christ is the head of every one blessed with the Spirit of Truth, so Satan is the head of every hypocrite who is influenced by a railing, flandering, reviling, and ridiculing spirit.

Nothing but the Spirit of Christ can ever unite sinners to God, or mankind to one another; when that Spirit operates, then, but not till then, *shall the wolf dwell with the lamb, the leopard lie down with the kid, and a little child shall lead them.*

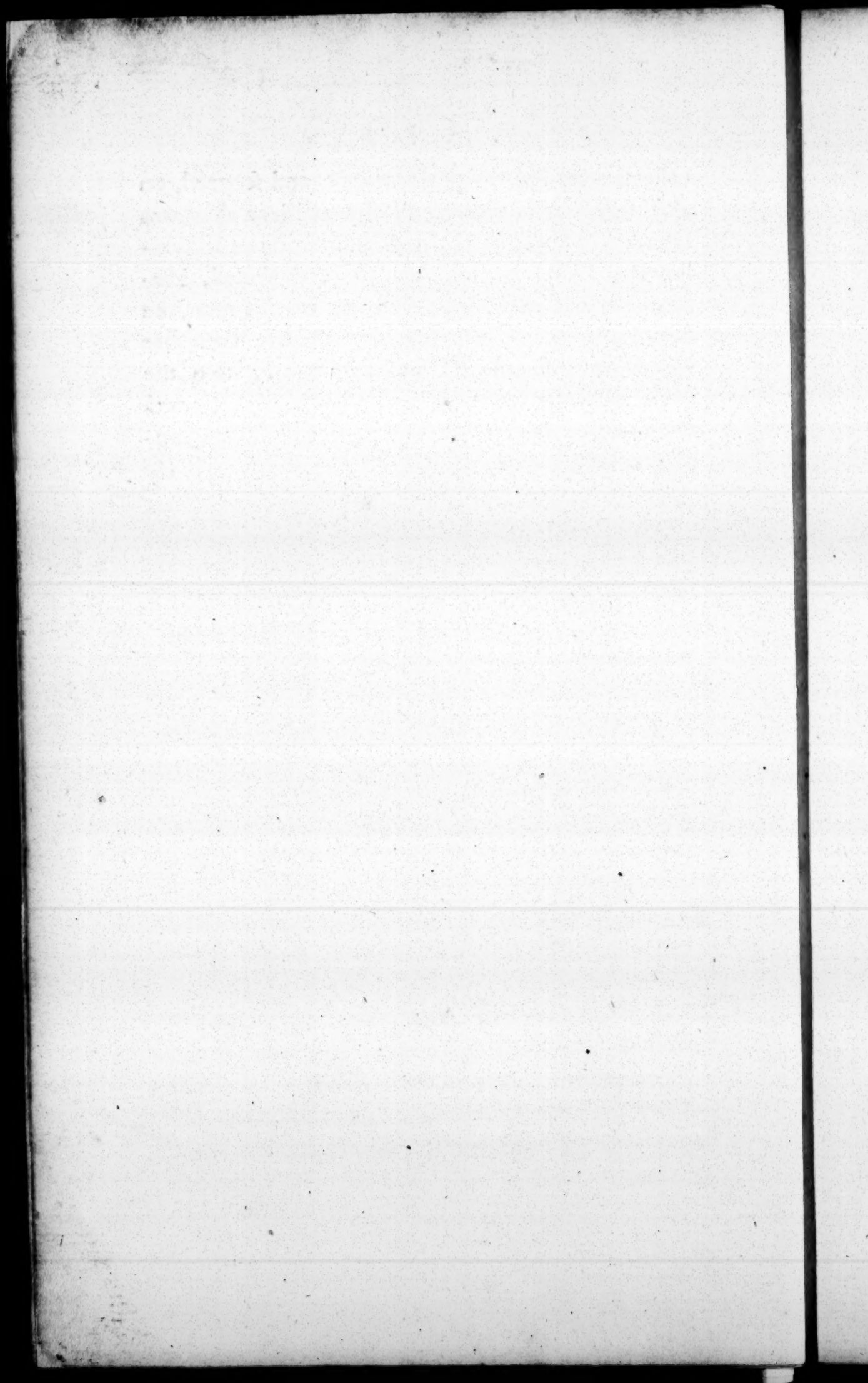
In this discourse, Sir, you was represented in a shocking point of view, as one of a blood-thirsty spirit, and accused of “taking texts that wise men would shudder at, and modest men blush at.”—Thus the scriptures did not escape the ridicule of that empty graceless, unexperienced, and inconsistent philosopher.

At the conclusion of this convocation, we were informed that another meeting was appointed to be held at a Mr. M——’s chapel in Artillery-lane, and the subject (or if you please the text, if you can find such a one in the Bible) for their further debate was to be—“Is the law now made void—And what sentiments may be termed “Antinomian?”—This was to be performed by one who was formerly by trade a plasterer, but is now a dauber with untempered mortar—It is a Mr. C—— of the new chapel in Church-street, Mile-end New Town.—I, and some others,

others, attended the performance, and secured, on a few sheets of paper, all the artillery that was levelled at your head; and have sent the miscellaneous body to you, Sir, to be dissected, anatomised, and exhibited; for, as for this man, he has made void both law and gospel; therefore we desire you to tell us once more, from the press, whether you do *make void the law through faith—or whether you establish the law.* Your compliance will greatly oblige,

REV. AND DEAR SIR,

A few lovers of the truth, and sincere
lovers of you for the truth's sake.



T H E

MODERN PLASTERER DETECTED.

A Sermon delivered against Mr. HUNTINGTON, at Mr. M——'s Chapel in Artillery-lane, on Thursday the 16th of August 1787, by Sir HAM COTTISH, barren of light, and barren of life—Beginning in manner and in form following :

“ **T**HE question assigned for me this evening to explain and enforce to you is,
“ Whether is the moral law abolished or not?—
“ What obligations do we lie under to it?—And
“ what are those principles, or sentiments, which
“ may properly be called Antinomianism? And
“ as the foundation of this subject, I would refer
“ you to the third chapter of Paul's epistle to the
“ Romans, thirty-first verse, *Do we then make*
“ *void the law through faith? God forbid; yea, we*
“ *establish the law.*”

I am surprised, Sir, at the conduct of you and the rest of your Evangelical Association in not beginning with the word of God; he tells us to
preach

preach his word unto the people, whether they will hear or forbear; God's meaning in his word ought to be fought out and enforced—all matter should be drawn from thence, and applied to the people, with an honest appeal to God and conscience; and when a man has done that, he has delivered his own soul. But I suppose you were conscious that there is not a text in God's word that would supply your malice with slanderous artillery against either my life or doctrine; and therefore you chose to spin one out of your own brains, when they were properly stirred with a consecrated bowl of Negus; and the word of God must be brought in as subservient to your wicked designs, and for a cloak of maliciousness; while you discover your ignorance, in levelling your malice at those that are more useful and successful than yourself, and dishonour the cause that refuses to honour you.

You open your battery thus:—"Brethren, I will not spend your time" (it should have been, I will not intrude upon, or take up your time) "to-night with needless apologies—I am persuaded of your candour—but this I will say, that this subject is of infinite importance, and is of as great importance as any doctrine contained within the circle of Christianity; and that to oppose it is to sap the foundation of all religion, both moral and divine."

These are home strokes. Such flourishes as these are as terrible as the brandished sword of Don

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Don Quixotte, who, in his heroic frenzy, challenged even a windmill to a duel.

The moral law, you say, is the foundation of all religion, both moral and divine.—I read in my Bible, that there is no *other foundation that any man can lay, than that which is laid*, which is JESUS CHRIST, who was laid in God's decree from all eternity, and therefore called an *elect Stone*; and that from all eternity he was set up as the only head of influence, in *whom are hid all the treasures of wisdom and knowledge*—yea all the fulness of grace and eternal life is in him, and was given us of God, in him, and in no other. And if all spiritual life be in him, then it is from him, as the everlasting Father, that we receive it. If all spiritual blessings are given us of God in him, and are derived from him, then he is the fountain of them; and if there is no other foundation that God has laid but him, then all our faith, hopes, and expectations must be built on him, and if so, he is the foundation of all religion. The law was added because of transgression—that sin by the law might become exceeding sinful; for we know, that *where there is no law there is no transgression*—I had not known sin but by the law, for I had not known lust except the law had said *thou shalt not covet*—it is the ministration of death and condemnation to sinners. They that trust in Moses are accursed by him—for as many as are of the works of the law are under the curse. If so, it is the foundation of every guilty sinner's eternal misery, ruin, and destruction, instead of religion; and so

the hardened wretch will find that dies under the dreadful curse of that divine law; for if there was no law, what has a sinner to fear?—where there is no law, there is no transgression—sin is a transgression of the law—and as all have sinned, all are condemned by the law—and the law gives sin its destroying venom, and death its sting—*the sting of death is sin, and the strength of sin is the law.*

As to moral religion—as a religion distinct from divine, I do not understand, nor you neither. If by the word *moral* you mean the law, then all morality, or moral religion, must consist of obedience to that law—But as the *law is spiritual*, and *man is carnal, sold under sin*—and as the law commands love to God, with all the heart, soul, mind, and strength—while man's carnal mind *is enmity against God, not subject to his law, nor can be*—then man can give the spiritual law no spiritual obedience, because he cannot love God,—for on these two commandments, love to God, and love to the neighbour, *hang all the law and the prophets*—if so, there is no morality, or moral religion, but in those happy souls who have the righteousness of Christ on them, and the love of God shed abroad in them. *The righteousness of the law is fulfilled in such—who walk not after the flesh but after the spirit.* But you go on, being first in your own cause to appear righteous, and I, your honest neighbour, come after to search you, whether you are so or not, Prov. xviii. 17.

“ All

“ All I wish for is, that one more suitable
 “ to the task it had fallen to, to have discussed
 “ the same; but you will bear with me patient-
 “ ly, while I endeavour, after my best man-
 “ ner, to explain it to you.” It should have
 been worded thus—All that I wish for is, that
 this task had fell to a more able hand.

This apology seems needless, for however unequal you may think yourself to this task, yet my thoughts are far otherwise; for I think there is no man more proper to slander the servants of God, and their service, than such an one as yourself. Men that can desert the honest labour of the hodd, trowel, brush, lime, and hair, and jump into a surplice, a gown and cassock, read the established church service, without any call or ordination either from God or man, and run to Oxford or Cambridge for a few incoherent scraps of Greek, when they cannot write common sense in their mother-tongue, hide his religion and profession, in order to skulk by stealth into the establishment, though God discover his hypocrisy, blast his measures, and resist his pride, is a man that is qualified for any thing but the ministry of God's word, and a profession of his name. Now comes your explanation—such an one as it is:

“ When Moses smote the rock of old, water
 “ came forth, which followed Israel, and re-
 “ freshed and comforted them in a weary land;
 “ and

“ and God of his infinite mercy grant, that while
 “ we are speaking concerning the law of the
 “ Lord, some refreshing comforts, some streams
 “ of happiness, may flow down to the refresh-
 “ ment of every mind in the presence of God
 “ to-night.”

If you smite the law, in order to get refreshment, you had need to smite hard, for you will as soon get blood from a post, as refreshment from the law.—*He therefore that ministrETH to you the spirit, and worketh miracles among you, doth he it by the [smiting] works of the law, or by the bearing of faith?* Gal. iii. 5. That which refreshes a soul must quicken or nourish life, but there is no such thing in the law—for *had there been a law given that could have given life, verily righteousness should have been by the law.*—*I do not frustrate the grace of God, for if righteousness came by the law, then Christ is dead in vain,* Gal. ii. 21. However, if you have a mind to smite, you may. You may get fire from the law, though you cannot get the water of life—God says, it is a *fiery law*, Deut. xxxiii. 2.—And take heed, Sir, that it don't serve you as it did Israel of old, it *set them on fire—but they knew it not; it burned them, but they laid it not to heart,* Isa. xlii. 25. God calls his wrath, revealed in his law against sin, a *fire that is kindled in his anger, and shall burn to the lowest hell,* Deut. xxxii. 22. If so, the damned are the best judges of its contents, and they get no refreshment from it; for Christ says, that those smiters of the law
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have called even to beggars *for a drop of water to cool their tongue*, Luke xvi. 24. which they had no call to do, if the law was so fraught with refreshment as you pretend.

I wish, Sir, that you would desire your school-mistress to set you a few more scripture lessons, before you attempt to appear again in the office of an usher. Paul says, that the rock that Moses smote was typical of Christ, who went in the cloud; if so, his smiting of it was typical of the Saviour's being smitten with the curse of the law, when *he was made a curse for us, and died the just for the unjust*. The water that refreshed Israel was figurative of the water and blood that ran from his side at his death; by his blood are we purified—*his blood cleanses from all sin*; and by the spirit or water of life are we renewed and made fruitful; this is the refreshment that satisfied Israel—for *they drank of that spiritual Rock that followed them, and that Rock was Christ*, 1 Cor. x. 4.

This doctrine, Sir, is Antinomianism; and the worst Antinomianism that ever was preached in the world—is *the law against the promises of God? God forbid*, Gal. iii. 21.—for if refreshment comes from the law, then life must come from the law, and if so, righteousness must come from the law also, for they go hand in hand—by Christ *we have justification unto life—had there been a law given that could have given life, righteousness should have come by*

by the law; and if so, as was before observed, then Christ is dead in vain. This doctrine sets aside the bounties of mercy, and the benefits of the cross at once—for if *they that are of the law be heirs, faith is made void, and the promise of God of none effect*. This is Antinomianism—and woe to such Antinomians, who make void either the law of faith, or the law of works.—But you proceed in your arguments, and I after you to overturn them.

“ The moral law stands distinguished from
 “ all other laws, and is properly called moral, as
 “ it has respect to its duties both unto God and
 “ unto man; our Lord distinguished it very
 “ plainly from the ceremonial law, and as plainly
 “ from the judicial law. The law of God ap-
 “ peared in very early times, and was written
 “ upon the heart of man in Paradise, this is
 “ called the law of nature, or the law of inno-
 “ cency.”

Instead of the moral law of God being distinguished from all other laws, I always thought it was the only basis and standard of all laws; and, instead of its being called moral, it ought to be called spiritual, holy, just, and good; and instead of its being called moral with respect to its duties, it ought to be called good with respect to the commands and requirements of it.—As to its being distinguished from the judicial law by the Saviour, is a mystery to me, for I never knew that the Jews had any law to go by but the law
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of Moses, nor had they any authority to arraign or put any man to death but by that law; and instead of the Saviour's distinguishing that from the judicial law of the Jews, he charges them with assuming Moses' chair, binding burdens on the people, robbing of widows, and binding of consciences, by *teaching for doctrines the commandments of men*, and so making God's law of none effect by their traditions, and murdering the prophets of God by them, which the scriptures assert to be their pride, their hypocrisy, and their ruin. Had they believed Moses, they would have believed the Saviour, for he wrote of him; but as they believed not Moses' writings, it was not likely they should believe his words.

With respect to the moral and ceremonial laws—you might easily have brought them both to one point—for *Christ is the end of the moral law*, as you call it, *for righteousness*—and the truth of the ceremonial law, as a priest and sacrifice.

As for the law of nature, and the law of innocence—these require a little defining. The law of God appears more or less on the thoughts and consciences of heathens; and heathens are said to be *a law unto themselves*—but the original copy of this is the law of God;—and if, by the law of innocence, you mean the law that God gave to Adam, it is the same;—but if you mean by the law of nature, any law that nature, or natural men, have given, they have always been contrary to the law of God, and are therefore styled the

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traditions, commandments, and doctrines of men; such are enforced by carnal power or policy, and generally make the commandments of God of none effect.—But you proceed on your journey, and I after you as fast as I can.

“ This is a law that is binding upon all mankind, as the Apostle has reference to, when speaking of the heathen world, who sinned without the written or revealed law, that these should be judged by the law of nature, which was written in every man’s heart, or that law which is within excusing and accusing, according to the nature of every action.”

The law, whether written on paper or impressed on a sinner’s conscience, is really binding, as you assert, for Paul says, *it genders to bondage*, and bond slaves such must remain, unless *the Son make them free*. The ministration of death gives no hope of life; it keeps those that adhere to it for salvation *through the fear of death all their lifetime subject to bondage*—but Christ came to deliver his people from the bondage of death—and those that have got the Saviour’s easy yoke on their necks, or are enabled *to look into the perfect law of liberty*, will be blessed in their deeds, though not for them; and feeling his love in their hearts, and being sensibly upheld *with his free spirit*, they will stand fast in the liberty wherewith he has made them free, and will not again be entangled with the yoke of bondage.

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The law of heathens gives no hope—It is God's law, written on the sinner's heart by God's Spirit, that brings the sinner into covenant with God—in which he finds life and peace, by faith in Christ.

“ The moral law is distinguished by its promise, its precept, and its punishment, and is divided thus into three parts.”

You should have worded it thus—its precepts, its promises, and its punishments.—You should have set the precepts first, for it commands before it promises, and as it has got more precepts and punishments than one, they should have been expressed in the plural.

Its promises are these—both of which are preceded by the precepts—*Honour thy father and thy mother, that thy days may be long in the land—which is the first commandment, with promise*; and David tells us what this promised blessing is—*the days of our years are threescore years and ten, and if by reason of strength, they be fourscore years, yet is their strength labour and sorrow*, Psal. xc. 10. The next commandment, with promise, is this—*Ye shall therefore keep my statutes and judgments—which, if a man do, he shall live in them*, Lev. xviii. 5. Here is *doing* first, and *life* for doing, you can bring no other promises from the law than these. But as no man can *do*, no man, by this law, can *live*—*for had there been a law given, that could have given life, verily righteousness should have been by the law*. The law is a killing letter, and curses every sin-

ner that is under it—and he that escapes its binding yoke, its killing power, and its dreadful curse, is the believer in Christ, and him only—*the just man shall live by his faith*—but *the law is not of faith*—nor is faith of the law, Gal. iii. 11, 12. We may say of you, as Paul did of himself when in a state of nature, you are *alive without the law*, for you never felt its killing power; but if the command was to come to you, as it did to Paul, your sin would revive, as Paul's did, and you would die to all hope in the law as well as he.—No man that lies under the sentence of death would ever expect life from that sentence but you.—But you go on.

“ This law continues, and will continue when
 “ time is no more; for though it may, in this
 “ life, differ from what it may be found in the
 “ next life; it is certain, that, with some little
 “ difference, the moral law will pass into the
 “ heavens with us—and we do not err when we
 “ say, that God even governs angels round his
 “ throne with it; for if ever the highest angel
 “ there could for a moment cease to love God,
 “ and cease to love his fellow spirits, that mo-
 “ ment would he transgress the holy law, and be
 “ like those bound in chains of darkness.”

Here you exercise yourself in high things, this
wisdom is too wonderful for me, I cannot attain unto
it—and you, with your Association, are *wise above*
what is written in asserting it;—Paul, who was
 caught

PLASTERER DETECTED. 21

caught up into Paradise, brought no such things as these down.

As to the law differing in the next life from what it is in this—is what I will never grant—I believe the law to be like its Author—without difference—without variableness, or shadow of turning. This is the doctrine of a new board, or an old wife's fable revived; and instead of establishing the law, it is making it void—but the legs of the lame are not equal—so is a parable in the mouth of fools. If the law could be altered, there might be a mitigation of the sufferings of the damned—but as it will never alter, they have no ground to hope for ease—and as it will never be repealed, they have no ground to hope for a gaol delivery.

As to the moral law passing into heaven with us—is strange talk. If you had said, that love to God, which the law of God commands (but gives not), which is shed abroad in the believer's heart by the Holy Ghost, will go into heaven with him, you would have said right—*for charity never faileth, even though prophecy shall cease and knowledge vanish.*

As to the angels round the throne being governed by the moral law—which you say that you and your combination do not err when they assert it;—I say, if you do not err, you talk without book;—for I believe the moral law, as well as the gospel, was given to us, not to an-

gels—*Unto you, O men, I call* (says God), *and my voice is to the sons of men.*

I read nothing about the law of God differing, nor about its passing with the saints into heaven, nor of God's governing angels about his throne with it—I read that *the law was added because of transgression*, but I never read that it was added because of perfection—it was given that *sin by the law might become exceeding sinful*—but not that glory in heaven might become exceeding illustrious. Glory is to be displayed in another glass. Nor does the law reveal the glory of God as the face of Christ does. The terrors of the law of works will be displayed in hell, but in heaven God will display *the riches of his grace in glory* (not by the law) *but by Christ Jesus.*

This, Sir, is another branch of Antinomianism. For if you, and your Association, who are to take the law with you, as you suppose, into heaven, *be heirs—faith is made void, and the promises of God of none effect.* He is an Antinomian, Sir, that makes void either the law of works, or the law of faith.

Your supposition of angels ceasing to love, and falling into endless darkness—is a doctrine that sprung from a bowl of negus. The angels stand on no such brittle foundations as you have laid for them—*All things in heaven and earth are reconciled by Christ, Col. i. 20.—He is therefore the head of all principality and power, Col. ii. 10.* Angels
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are elected in Christ, and confirmed in him, 1 Tim. v. 21. that made them; therefore take away your glass stool, and shake not the foothold of angels with your electricity.—Now we proceed again.

“ What we shall then offer to establish the
 “ law, as being a perpetual obligation, will be
 “ founded, in the first place, upon the nature
 “ of God—the evidence we have from his word
 “ —the universal delight which all the saints of
 “ God take in him, and from the example of
 “ our blessed Jesus Christ—from the nature of
 “ God as the sovereign ruler over all—and from
 “ that relationship that is between us and him,
 “ as his rational creatures.”

You had better, Sir, have established or founded the law in the hand of justice;—law, justice, and judgment, always go together—*If I whet my glittering sword (says God), and my hand take hold on judgment, I will render vengeance to mine enemies, and reward them that hate me.* This enemy and hater of God is every sinner in the world that is not reconciled by faith in Christ—*the carnal mind is enmity against God, it is not subject to his law, nor indeed can be.* The law shews the infinite distance and disproportion there is between God and the sinner, by revealing the holiness of God and the vileness of the sinner, and will keep all that cleave to it for life at an infinite distance from God to all eternity, if they die under it.

The relationship that is between God and the saints is not brought about by the law, but by the Mediator, that stood in the gap between the Law-giver and the rebel—by the glorious Days-man, who laid his hand upon both, was it brought about—*He made peace by the blood of his cross*; and this relationship is obtained by faith in the word of reconciliation—and all this is of grace, *not of works*—it comes from Christ, not from the law—the saints were *predestinated to the adoption of sons* before any law was ever published. Nor can this relationship, or union, take place between Christ and us, till we *reckon ourselves dead to the law—then we may be married to another*; to attempt the match before the law be dead is an act of adultery.

The relationship that stands between God and us, as rational creatures, affords but little comfort; but the relationship that takes place between God and us, by his everlasting love to us, and absolute choice of us in Jesus, by *which he has made us accepted in the Beloved*, is pregnant with infinite comfort and satisfaction.—Now you and I will go on again, only you shall go foremost.

“ God, as an infinite and universal sovereign,
“ might have given to man what laws he pleased;
“ he might have given to man such laws as
“ would have been very hurtful, painful, and
“ destructive—God might have done so, I say.”

God

PLASTERER DETECTED. 25

God might have given—God has given such laws as he thought proper. As to his giving laws painful, hurtful, or destructive, we know the Judge of all the earth will surely do right; but as he is determined to stain the pride of all human glory, to humble the proud boaster, and entangle or catch such crafty wise gentlemen as you in their own craftiness; he has given statutes and judgments suitable for such a purpose, that their pride, their wisdom, and themselves, might perish together, for seeking life where he says it is not to be had—*Wherefore I gave them statutes also that were not good, and judgments whereby they should not live, and I polluted them in their own gifts, Ezek. xx. 25, 26.*—Now we shall set off again.

“ These laws were for the happiness of man,
 “ for they stand inseparable.—The law of God
 “ stands inseparable to the happiness of man-
 “ kind.”

God did not say to fallen Adam, when he called him, that his happiness stood inseparable to these words, *in the day thou eatest thereof thou shalt surely die.*—He pointed him to a seed that should destroy the devil, to a sacrifice also, and to a better covering than that of his own contriving. I will answer this by a simile:—Suppose a thief has met a gentleman on the road, and robbed him of a groat, by our law that thief is tried and condemned—by his own crime he has brought
 the

the sentence of death on himself, and therefore his destruction is owing to himself. This is the case with us sinners—God says, *ye have robbed me*, Mal. iii. 8.—The groat shall represent the least sin—*If thou keep the whole law, and offend in one point, thou art guilty of all*, James ii. 10.—And being out of Christ, thou art cast and condemned, both by law and conscience—*he that believeth not is condemned already, and the wrath of God abides upon him*, John iii. 36. Then the case stands thus—*O man thou hast destroyed thyself*, Hos. xiii. 9.

Go thou to the cells of Newgate, and say to that condemned thief, under the sentence of death, as you have said to poor sinners here, that his happiness stands inseparable to the law—and his answer will be this—the law is not made to condemn a righteous man (or a man that is obedient to the laws of his country), but I am a thief, I have broken the law, I have been fairly tried by it, and am justly condemned, and now lie under the sentence of it, and must die the death. This is just the sinner's case.—*The law is not made to condemn a righteous man*, nor a soul that God has justified by faith; but God says, *there is none righteous [by nature], no not one*, Rom. iii. 10. Then by the law every mouth is stopped, and the whole world become guilty before God, Rom. iii. 18. therefore telling the thief that his happiness stands inseparable to the law, will afford him but little comfort. He will tell you that *the law is good,*

good, Rom. vii. 12. but that he is evil, and therefore the law hath *wrought death in him, by that which is good* (or by its own goodness), Rom. vii. 13. He will own that the law was his adversary; it was that adversary, says he, that delivered me to the judge, and the judge passed the sentence of that law upon me, and then delivered me to the officer of Newgate, and he cast me into this prison, Luke xii. 58. where I am to lay till the day of execution, and then to hang by the neck till I am dead. Do you then tell the condemned thief, as you have told poor sinners in the beginning of this farrago, that you will smite the law, as Moses did the rock, and get him some refreshment from it? He will answer you, in the language of Paul, *the law is the ministration of death and condemnation* to me as a sinner; the judge has passed the sentence of the law on me, and it is not in the power of the law ever to take it off—that law can never be repealed—therefore, Sir, I can find no ground of hope in it, and by it a condemned criminal can never live—and therefore your pointing me perpetually to the law is only rubbing fresh brine in my bleeding wounds, and sinking my burdened soul under that sentence, which I could wish might never enter my thoughts these few days that I have to live. And if he should add, —Sir, you know only the letter of the law—it never served its death warrant on you—you are alive without the law—a stranger to its spiritual mean-

meaning—a stranger to its intolerable sentence—you only expose your ignorance of the matter, and betray your foolishness; and when he has baffled your logic, exposed your ignorance, condemned you by your own arguments, and stopped your mouth, then tack about, and do the work of an evangelist.

Tell the condemned thief, that there is a *Prince of peace* at court, who is the king's own son, and has appeared for thousands as a surety, by obeying the law that he has broken, and by dying under the sentence that he has incurred, and is now a Mediator, an Advocate, and an Intercessor, and that every case he has in hand he has always carried with honour. Tell him, this is *a new and living way*—a way in which the king's pardon and the gift of eternal life has been conveyed to millions, and that all who are thus pardoned are adopted into the royal family; and then labour to persuade him into the faith of this—and if faith comes on the thief by his hearing you, as God says it shall, Rom. x. 17. it will shortly lighten the weight of the sentence, burst the bands of slavish fear, and cause a lively hope to rise, superior to the sentence of death.—He will then look to the Prince of peace for salvation, as he is commanded to do—*look to me and be ye saved*; and when he obtains his pardon, he will love the Lawgiver for his clemency—the Prince for his wonderful undertaking—and he will love the law because it is good, and be-
cause

cause he knows it cannot condemn one that is adopted into the royal family, and united to the Prince of peace.—Then tell the adopted thief, that he must look to the law as his only rule, and he will tell you, that the love of his Prince, shed abroad in his heart, the law of love and gratitude within him, constrains to obedience more than all the written rules in the world. This is logic, Sir, that will baffle all the dog Latin, or gallipot Latin, that you are master of.

If you never felt the weight and terror of these things, you never was called to the ministry; and if you know not how to apply them, you have no more right to appear in a pulpit, than you have on the throne of Great Britain—and would cut a better figure with the pail of white-wash, the brush, and trowel, than you will at daubing the minds and consciences of poor sinners with such untempered mortar as this.

“ God has made man a law, by which he will
 “ govern his actions, and by which man is to be
 “ accountable to him.”

It is true, with respect to all sinners out of Christ, and woe be to that man that is under this government—and woe be to that man that is to be accountable to God for all his actions under that law—*for as many as are of the works of the law are under the curse—and by the deeds of the law shall no flesh living be justified;—*but the saints comfort is—that they *are not under the law, but under*
grace—

grace—and that God has justified them freely by faith, and declares that *the just man shall live by his faith*, Hab. ii. 4. This is the saint's blessing—they are justified from all things from which they never could be justified by the law of Moses.—All that cleave to the law are without God, and without hope in the world; and although your Ishmaelitish race is more numerous than the free-born sons of Zion, yet God styles them all desolate—your mother has no husband, and your bond brethren have no father in heaven; you that feed on the law are but bastards at best, for your mother Hagar never was married—*more are the children of the desolate than the children of the married wife, saith the Lord*, Isa. liv. 1.

“ The law still stands as an obligation binding
 “ upon men, and by which he will be account-
 “ able to God, as that law which is the instru-
 “ ment of Jehovah's government, and which is
 “ delivered to us for our instruction, and is food
 “ to our minds—it is very true that many will
 “ not grant what we here affirm.”

Whosoever denies your affirmation with respect to yourself is wrong; for a man that is hoodwinked and blinded by Moses' vail, as you are, stumbling on the dark mountains, a stranger to faith, smiting the law for comfort, and calling it the food of your mind, is under the binding power of the law, and its curse too.—we know the law is a yoke of bondage to all such, which neither the apostles

nor their fathers were able to bear while in a state of nature, as you are; in this sense it is binding indeed, and if you die under the bondage of it, and are accountable to God in the great day for every transgression thereof, according to your doctrine, you will be damned for ever; for it neither gives life, nor shews mercy; and though it is the food of your minds, yet it never was the food of God's saints, they fed upon Christ, the *bread of life—but Moses gave them not that bread, but God our Father giveth us the true bread, that we might eat thereof and not die—he that eateth of this bread shall live for ever*, John vi. 31, 32, 33-35.—This is the spiritual meat that the Israelites of old fed on; they that *were left of the sword found grace in the wilderness*, Jer. xxxi. 2. and food too.

But you complain that some “ will not grant “ what we affirm;” if you mean with respect to yourselves, you say false, for I do grant it; but if you mean, that the saints of God will not allow the law to be the food of their minds and the yoke of their necks, you say true; for there is not a penman in the Bible, nor a believer in all the world, that will grant that the food of eternal life can spring from the sentence of everlasting death and damnation. The bread of life, Christ says, is the gift of God, and is promised to faith; but the law is not of faith; the law gives neither life nor food; both are promised blessings of a covenant of grace; and though you, Sir, and the rest
of

of your combination, affirm to the contrary, Christ contradicts you all, and says, *Moses gave you not that bread from heaven*, John vi. 32.—they that eat of the manna, and they that fed on the law, are both dead together.

After I have shaved off your downy beards, and docked your skirts close by the buttocks, I hope you will *tarry at Jericho till your beards be grown, before you return again*, 2 Sam. x. 4, 5.

“ Paul was aware of this, that men would be
 “ ready to charge him with delivering senti-
 “ ments contrary to the law; so far from esta-
 “ blishing the law, they would conclude that he
 “ rejected it. Paul states a question, and an-
 “ swers it, *Do we then make void the law through*
 “ *faith?* So far from it, I have endeavoured to
 “ establish it upon an immoveable footing, and
 “ to represent it to all men as a law of infinite
 “ importance, and of immutable obligation.”

I wish you would leave Paul out of your combination; for he never taught any man, or men, to bring a railing accusation against the just, nor to belye them that love and fear God, and walk upright before him. Paul says nothing about associations, evangelical societies, boards, benches, or combinations, meeting together to foment each others malice, and provoke each others jealousy, in behalf of their own honour, against *those that labour in the word and doctrine*.—Nor does he allow men to spin texts out of their own
 brains,

brains, and make God's truth a nose-of-wax to fit a fallen countenance, or raise a sinking reputation; nor yet to make it a cloak of maliciousness, to cover their villany, while they are condemning the just by a perversion of the truth. Paul says, professors destitute of grace shall *heap to themselves teachers* (such as you), *having itching ears—and that their ears shall be turned from the truth, and turned to fables*—and that *men of corrupt minds shall start up* (as you have done), *speaking perverse things to draw disciples after them*—that novices will be lifted up with pride, and jump into fancied orders, or skulk to a college, until they *fall into the condemnation of the devil*—and that *they will turn aside to vain jangling, desiring to be teachers of the law* (as you do), *knowing neither what they say, nor whereof they affirm* (which is your case). Paul never tells young coxcombs to stuff their noddles with scraps of Greek, crumbs of Hebrew, and incoherent shreds of dog Latin; he tells us that such are *barbarians to the people*; that men of fables, as well as old wives, shall both keep silence in the church—for *our faith is not to stand in man's wisdom, but in God's power*. Paul never told me to cringe to the heels of old widows, for the sake of a little short stuff to nurse my pride, and indulge my laziness, but bids me beware of that sort of men that creep into houses, *and lead captive silly women, laden with divers lusts and pleasures, ever learning, but never able to come to the knowledge of the truth*.

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The irreverend Mr. BELLY of Gravesend, in Kent, had no warrant from Paul, nor any other inspired penman, when he charged the word of God with impurity, and me with "taking texts" "that a modest man would blush at"—Paul says, *all scripture is given by inspiration of God, and is profitable for doctrine, &c.* 2 Tim. iii. 16. and if so, *every word of God must be pure*, Prov. xxx. 5. Paul never charges a man with endeavouring to swim a city with blood for adhering to, and attempting to declare the whole counsel of God to sinners.—Nor did he ever command the reverend Mr. PINNERSHALL to call a saved sinner "an air balloon" "filled with inflammable air" (instead of the grace of God), "that was shortly to burst to pieces."—Nor did he ever teach you, Sir, to take my sermon to pieces, unless you were able to contradict it, or put a better one together.

As far as I am acquainted with Paul, he is altogether against your proceedings, and as opposite to these your doctrines as the Alcoran is to the Bible.—He tells us, that *all are in the flesh*, and bond children, that *are under the law*; which you say is binding to you—he says, that *by the deeds of it shall no flesh living be justified*, by which you say you are all to be accountable to God in the great day. You get your food where Paul got his death. You say the law is the food of your minds; but Paul says, *I through the law's commanding and killing power, am dead to the law's empty promise, that I might live unto God,*
under

PLASTERER DETECTED. 35

under the Spirit's influence—I am crucified with Christ, by his death in my stead; yet I live, because Christ my life lives; yet not I, but Christ liveth in my heart by faith, and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God; for if righteousness came by the law, then Christ is dead in vain, Gal. ii. 20, 21. This is Paul's food, though it be not yours.

You establish the law, with all its binding power, upon your own necks, and say you are to be accountable to God by that, which if you are, I say you will be damned—for heaven and earth shall pass away before one jot or tittle of the law shall fail; but the saints of God, who are blessed with faithful Abraham, are not under the law but under grace; and Paul declares that such as have God's love in their hearts, and the righteousness of God on them, that the righteousness of the law is fulfilled in them, who walk not after the flesh but after the spirit, Rom. viii. 1. Paul says, by faith the believer comes to Mount Zion (not to Sinai), to God the judge of all, and to the Mediator of the New Testament, where he is not without the law of love to his reconciled Father, but under a magnified law to Christ his Surety and Mediator.

Paul levels the whole contents of the law, as a covenant of works, at such gentlemen as you, who make it the food of your minds, and says, now we know that what things soever the law saith, it saith to them that are under the law, that every

mouth may be stopped, Rom. iii. 19. from boasting, if not with food. Paul knew that God worketh in the saints, both to will and to do of his own good pleasure; and that the love of Christ constraineth those that are his, for they receive grace for obedience to the faith; and they find, that the grace of God teaches them to deny ungodliness and worldly lust, and to live soberly, righteously, and godly, in this evil world. Grace destroys the dominion of sin; it reigns not in them, for they are not under the law, but under grace—but these I find are doctrines that you know nothing about. Solomon says, a fool, while he holdeth his peace, shall be accounted a wise man.—But you go on to open your mouth, and I after you to expose your foolishness.

“ The delight that the saints have always taken
 “ in the law of God, confirms all that I have
 “ said. Job says, *it is sweeter than the honey and*
 “ *the honey comb*: now when he speaks of the word
 “ you are not to suppose that he excludes the
 “ law; it would be false, and an anti-scriptural
 “ idea for us to entertain in our minds; when he
 “ says it is sweeter than honey, and more desire-
 “ able than his daily food, he includes the moral
 “ law. The Psalmist David frequently, and how
 “ high, does he extol and speak of this law of
 “ God? if any person reads the nineteenth Psalm,
 “ there David tells us that the law is perfect—
 “ converts the soul—that it enlightens the mind
 “ —that it rejoices the heart—I say, if any one
 “ reads

“ reads the nineteenth Psalm, where David ex-
 “ preffeth himself thus concerning the law, they
 “ would not only be filled with impiety, but
 “ blasphemy, to suppose that the law of God is
 “ of no use to us.”

Having chased you out from under Paul's wings, I find you have now taken shelter under the patrimony of Job and David, where I must unkennel you again.

First, with respect to Job—Job knew where to find the law as his friend, which you never have yet.—Job knew that the law was against him as a sinner; hence he says, *God hath sewed up mine iniquity in a bag. I know that thou wilt not hold me innocent*, which he could not be if he was to be accountable to God by the law; for he owned he had sinned, and therefore says, *How shall man be just with God? If he will contend with him, he cannot answer him one of a thousand. If I speak of strength, lo! he is strong; and if of judgment, who shall set me a time to plead?*—Job saw the contents of God's law, and says, *put me in a surety with thee*, one that can deliver me from the law, and make peace between God and me; *O that there were a Day's-man between us, that could lay his hand upon us both.* From the curse of the law, Job expected to be redeemed, and says, *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.* And by this Surety he expected redemption from the law; and that law,

disarmed of its curse and condemning power, he expected to find in the heart of his Day's-man, as the law was put into the ark under the Mosaic œconomy; hence he calls the Saviour the *mercy seat*, where he knew he should be justified and delivered both from the curse of the law, and the vengeance of his Judge—*O that I knew where I might find him! that I might come even to his seat; I would order my cause before him, and fill my mouth with arguments: there (namely at the mercy seat) the righteous might dispute with him; so should I be delivered for ever from my Judge, Job xxiii. 7.* But by your doctrine there is no deliverance, for you frustrate the grace of God, and make void the law of faith.

You say, “that the saints are to be accountable to God by the law at the great day,”—if so, they must perish—*for by the deeds of the law shall no flesh living be justified.* Nor will a saint's best days or best duties stand the scrutiny of the law, and so you will find it; for if an angel in heaven, by ceasing to love, could become like them that are bound in chains of darkness, what will become of you by this doctrine, who art a composition of blindness, ignorance, and errors; filled with envy, hatred, malice, and all uncharitableness. Job saw a way, in which he says, I know I shall be justified; but I am sure you do not.

I come now to chase you out of the covert that you have taken to in David; the King of Zion is

no

no protector of those that *slander with their tongues*, but declares *they that hate the righteous shall be desolate*. David saw the dimensions of the law in the hands of a just God, which you never did, and says, *fearfulness and trembling hath taken hold of me, and I am afraid of thy judgments*. And with respect to his own scanty obedience, and the impossibility of being justified by it, you have these words, *I have seen an end of all perfection, but thy commandment is exceeding broad: enter not into judgment with thy servant, O Lord, for in thy sight shall no flesh living be justified*. From this his eyes were turned to see the Saviour coming to stand in his law place—*Sacrifice and offering thou didst not desire; mine ears hast thou opened; burnt offerings and sin offerings hast thou not required: then said I, Lo! I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart*, Psal. xl. 6, 7, 8. David, by the eye of faith, pursued his Saviour to the cross, where the law was to lose its curse, and death its sting; and from hence he received the law, disarmed of its curse, brought home to his heart by the Spirit of God, which proclaimed liberty to his soul from the bondage of the law, *restore to me the joys of thy salvation, and uphold me with thy free Spirit—the law of his God is in his heart, none of his steps shall slide*. Thus David got the law in his heart, but you have not got it either in heart or head. Now David goes on with his Saviour—they have *pierced my hands and my*
C 4 *feet,*

feet, they parted my garments among them, and cast lots upon my vesture;—by this he saw that the Saviour's blood could wash him from sin, and that his righteousness could cover his soul, if revealed to him by the Holy Ghost, which goodness of God so struck him, that he says, *I had utterly fainted, unless I had believed to see the goodness of God in the land of the living*; mark, it was his faith that kept him from sinking—God wrought a lively faith in him, and applied the Saviour's benefits to him, which made him rejoice, after he had prayed *purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow*; then he begins to triumph, *I believed, and therefore have I spoken. Blessed is the man whose iniquities are forgiven, through Christ's blood; blessed is the man whose sins are covered, with Christ's robe; blessed is the man unto whom the Lord will not impute sin, having imputed it unto the sinner's Surety; blessed is the man in whose spirit there is no guile, being regenerated and renewed by the Holy Ghost.*

David obtaining his justification this way, ever after calls the Saviour his Lord and King—*the Lord said unto my Lord*;—he knew that by the law he was a dead man, and by that law for ever lost; hence he calls himself a sinner saved, and a child begotten. He that is our God, is the God of salvation; and *unto God the Lord belong the issues from death*; which regenerated issues he calls, *the generation of God's children.*—After a little more labour

PLASTERER DETECTED. 41

labour and toil, running in and out, round about, up and down, to and again, I find you settling in this conclusion:

“ Paul says that he delighted in the law after
 “ the inner man, that though he felt in his mem-
 “ bers a warring against it, though his flesh was
 “ not pleased with it, because it led him to mor-
 “ tification, because it shewed him his errors,”
 &c, &c.

I could wish that you would let the inner man alone, for you are entire strangers to one another. You are ignorant of the Father of him, the conception of him, the formation of him, the nature of him, the features of him, the food of him, and the disposition of him; therefore have thou nothing to do with that just man. I have ever asserted, and will assert, that the man who is renewed in the spirit of his mind, blessed with peace, and in union with God, will ever love God's law, and be the most evangelical observer of it, and the most obedient to it.

I heartily wish that you would shew me, from the press, any one command in the law of God that will either justify you or your ministry; either your doctrines or your conduct.

As to the law leading Paul to mortification—I deny it; it led Paul to wrath, death, and enmity, and gave occasion to all manner of lasciviousness to discover its cursed enmity against God. *I was alive without the law once, but when the commandment came, sin revived, and I died—and the commandment,*
15
which

which was ordained to life, I found to be unto death—but sin, taking occasion by the commandment, wrought in me all manner of concupiscence; for without the law sin was dead. But sin, taking occasion by the commandment, deceived me, and by it slew me, Rom. vii. 8, 9, 10, 11. Will you call this leading Paul to mortification? I trow not. The Holy Ghost led him to mortification, assisted him in it, and kept him at it; and he tells the saints, that if they through the Spirit (not through the law) do mortify the deeds of the body, they shall live, Rom. viii. 13. As the legs of the lame are not equal, so is a parable in the mouth of fools, Prov. xxvi. 7.—Now we travel again.

“ The appearance of Christ in the world, what
 “ he did in it, and his sufferings on the cross,
 “ do not a little contribute to shew, how un-
 “ changeable and immutable it is in its vast de-
 “ mands, and its requirements; now when our
 “ Saviour appeared in the world, we are dull of
 “ understanding if we suppose his appearance was
 “ merely as a legislator or a lawgiver.”

The appearance of Christ in the world was to give the law a perfect obedience, as God's honourable servant; to reveal the mind and will of God, as a Prophet; to offer himself a sacrifice, as a Priest; and then to gather his subjects, and found his government, as a King.

I believe no wise man in the world ever once dreamed of the law of God being changeable or mutable,

mutable, as you phrase it, except yourself; where the word unchangeable is mentioned, the word immutable is needless.—Is this the Collegian that has so long boasted of his learning, and spent so much ridicule at my ignorance?

If the Saviour's sufferings on the cross shew the immutable demands and requirements of the law, I wonder how you dare to take it upon your neck. God smote the Shepherd, that the sheep might be scattered from the stroke, but you are disobedient to this; you rush your guilty head just under the sword. God says, that Christ shall be an hiding place from that storm, and a covert from that tempest; but you are determined to weather it. You have no notion of embracing the Rock for want of a shelter. Stand your ground then—God declares, that an overflowing shower shall sweep away both the plasterer and his daubed wall, Ezek. xiii. 11, 12.

It appears to me scandalous to get up before an audience and accuse me of making the law mutable, which is what no wise man ever thought of, till you mentioned it in this sermon; for you say, "with a little alteration it shall go to heaven with us." This, Sir, is Antinomianism. I have laboured to establish the law as immutable as its Author.—It will never vary, change, nor admit of any alteration, though you wickedly assert it. You are a double-distilled Antinomian. You make void both law and gospel. You found nothing of this in my sermon, that you bought

bought at Mr. Terry's two days before this your attempt to ridicule it; but, alas! you don't understand it. You know neither law nor gospel. You are an entire stranger both to the knowledge of God, and to the ignorance of yourself. I therefore publicly defy you ever to overthrow, by the word of God, one paragraph of my sermon, or to establish either the law or the gospel in your present state of ignorance. And if you don't improve faster in your classical learning, you will never be capable of common sense, much less divinity.

As you appear in fancied orders, and use the Church of England service; I must recommend you to a share in her petitions, as an object of her pity, "Forgive our persecutors and slanderers, and turn their hearts." That this is needful will appear in your next paragraph, wherein you prove yourself to be one of that stamp—accuse yourself of slander and murder—and then ignorantly condemn both yourself and your sermon.

"I came not, says the Saviour, to repeal the law's authority, but to explain and enforce it; to move the false glosses the Pharisees have put upon it.—I come to tell you, you must not be angry with your brother.—I come to tell you its spirituality, that it reaches to the heart.—You thought, if you had not committed murder and adultery you had complied with the law."

I thought

I thought the Saviour came to obey the law, and to be the end of the law for righteousness to every one that believeth. I thought he came to restore us and renew us by grace. However, if this be the Saviour's doctrine, it is easily discerned what regard you pay to it; and how exactly you walk by that holy rule—who can get up into a pulpit, in the garb of an established divine, which is a mere deception, lampoon a sermon that you cannot contradict, and ridicule a servant of God, whom you never had any connection with in the world, nor ever shall have, and slander a man, whose life or doctrine you cannot condemn.—Is not this anger against a brother—I will not say a brother in the faith—for you know not the brotherly covenant; and if such anger be murder, as the scriptures witness, then who is the murderer?—But, alas! when God blasts the fleshly reputation of such aspiring gentlemen, they always level their venom at those whom God delights to own and honour.

I cannot but admire the wisdom of God, in taking you in your own craftiness, and overruling your speech so as to make you expose your foolishness to the congregation, and condemn both yourself and your folly, all the while you was holding me in the pillory—for you add:

“ I tell you, if you are angry with your brother, if you ruin his reputation, you are guilty
“ of

“ of a breach of the law of God as much as if
“ you had taken away his life.”

Here my accuser has arraigned himself—proved himself a murderer—and owns that he has taken away my life.—God grant that innocent blood be not laid to his charge. However, my enemy seems to have no conscience of this, for when Miss MORTON asked him, “ How he
“ could abuse, in the public pulpit, those whose
“ ministry God owned and blessed, and if he did
“ not expect to be dealt with as he had dealt
“ with others?” He answered, “ To be sure ;” and seemed as much pleased with his performance as Cain was, when he went from the presence of God to build the city of Enoch. And how an Evangelical Association can sit under such slander as this ; give their approbation of it, by countenancing of it ; thank God for it ; and crave his blessing on it, when God himself, according to my antagonist, calls it murder ; is a mystery to me ; and must rest with them.—But we go on again.

“ When Christ says, heaven and earth shall
“ pass away, before one jot or tittle of my word
“ shall fail, keep it in your idea, that the word
“ includes the law—and we ought not to separate the law of God from the gospel, in as
“ much as the law of God runs through the
“ whole, and is blended with every part of the
“ New Testament.”

If

If heaven and earth are both to pass away before one jot or tittle of the law can fail (which I really believe), then the law cannot be altered, or admit of that alteration, when it goes into heaven with you, as you formerly asserted. Your former established alteration is now overthrown, and I defy you ever to establish it on one gospel base, if you preach for seven years. This is wild divinity, and worse affinity—a strange conjunction, where there is no connection.

I always thought that the gospel the Saviour *preached to the poor* was opening *the prison doors to those that were bound* by the law; that his giving spiritual *sight to the blind* consisted in removing the vail that remained in reading the Old Testament; that in taking Christ's yoke upon us, we got rid of that which neither we nor our fathers were able to bear.

“ We are not to separate the law from the “ gospel,” say you.—We have no call—God has done that ready to our hands. He has ordered the curse of the law to be pronounced on Mount Ebal, which Paul makes to be Mount Sinai—and in the figure Hagar, which includes all that are of the works of the law, for they are under the curse. And upon Mount Gerizim, God orders the blessing; which, David says, is Mount Zion—for *there the Lord commanded the blessing, even life for evermore. The sword of the Lord comes down on Idumeah, the people of his curse, to judgment*; while those that be of *faith are blessed*
with

with faithful Abraham.—*The law is the ministration of death. The gospel brings life and immortality to light. The wages of sin is death to the legalist—the gift of God is eternal life to the believer. One covenant requires doing—the other receiving. One says, Do, and live—and the other says, I will put my spirit upon them, and they shall live. One is called works—the other grace. If salvation be of works, it is no more of grace—if it be of grace, it is no more of works—grace must withdraw and be no more grace, or works must withdraw and be no more works, Rom. xi. 6.*

To be short, Sir, if life be the gift of God to his adopted children, it cannot be called the wages of bond servants; and if life be the wages that God as a master pays to his bond servants for their work, then it cannot be called the gift of God to his children. *To him that worketh for life, the reward is reckoned of debt, he must keep the whole law or be damned; but to him that worketh not for life, but believes on him that justifies the ungodly, his faith is counted for righteousness, Rom. iv. 4, 5.*—He is a son of God by faith, and the son abides in the house or family of God for ever; but the servant, though he steal into it, as you have done, abideth not ever, John viii. 35. but is cast out, as the bond woman and her son was, while the free woman and the heir of promise live, continue, and inherit all, Gal. iv. 30, 31.

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This blending of yours, Sir, breeds confusion, not harmony; it is not *rightly dividing the word of truth*. This is not the doctrine that was communicated under the influence of cloven tongues.—This is not separating the vile from the precious.—This is not explaining the two covenants; but is confusion—a jumbling of wrath and love, curses and blessings, death and life, servants and sons, commands and promises, wives and whores, bastards and heirs, the vail of ignorance and the light of knowledge, enmity and friendship, rebels and loyalists, servants of Mammon and servants of God, light and darkness, glory and damnation, all together. Sir, the word of God bears me out, chapter and verse, in all that I have said. I have not deviated either from the letter or the sense of scripture.

This blending of yours is what God calls *untempered mortar*; for you do not temper the mercy of God in harmony with justice, in his promise, as it is held forth to the broken hearts of his children, in the law-obeying and justice-satisfying Saviour. Nor do you hold forth your knowledge of the terrors of God in his law, to persuade the bond children of the legal covenant to escape the curse of it.—But you go on again to exalt yourself; and I after, to abase you.

“ Why did the Saviour lay himself down, that
 “ he might suffer in our stead? It was all done
 “ to magnify the law of God; it was done to

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“ fix it upon an immutable footing, and to ren-
 “ der it eternally venerable, both in the sight of
 “ men and angels ; and therefore we cannot have
 “ too high a respect to the law of God—for all
 “ the perfections of God shine forth here. It is
 “ a transcript of his mind and will.—Here does
 “ his holiness appear—here does his truth appear
 “ —here does his justice appear—here does his
 “ eternity appear. Some will tell us, it is done
 “ to introduce a better law—that they term a
 “ remedial law. A remedial law is to reduce
 “ the law to a covenant of works, and bring it
 “ down to terms, which they call faith and re-
 “ pentance, &c. which terms, as they tell us,
 “ God fixed. Salvation, in a remedial law, is
 “ that which fills the mind full of pride, and
 “ puffs it up against the law of God.”

Here we are told, that the sufferings of the Sa-
 viour were all done to magnify the law ; but he
 never tells us how—“ in laying himself down”—
 but not a word about his obedient life—“ to fix
 “ it upon an immutable footing, and to render it
 “ eternally venerable in the sight of men and
 “ angels.” By the Saviour’s obedient life the
law was magnified and made honourable.—By the
 Saviour’s death, God appeared just to his threat-
 ening, as well as the *justifier of him that believeth*
in Jesus. By the Saviour’s death, justice was sa-
 tisfied, judgment was executed, God appeased,
 and sinners ransomed. Justice being satisfied,
 and judgment executed, a throne of grace was
 raised.

raised. But that sinners might be redeemed, was what God had in view in all this, which you seem to have left quite out of the question.

All that you have observed about the “perfections of God shining in the law,” you stole out of my sermon; they are all my own words verbatim—only you have not ranged them as I did, for fear of exposing your dishonesty, or for want of divine learning.

And all that you have said about a “remedial law,” is all to be found in one of the books that I have published; therefore I can say nothing against them, for I shall not contradict myself, though you do.

As for the Saviour’s “dying to make the law “eternally venerable”—I think that his unparalleled sufferings under the curse of it, as a covenant of works, makes it appear eternally terrible. And you would say so too, if you had felt the effects of it as Paul did; you would have been ready to conclude with him, that the law is contrary to, and altogether against man; and that the Lord Christ has slain the enmity, by blotting out the hand-writing of ordinances that was against us, and contrary to us, and took it out of the way, *nailing it to his cross*, Col. ii. 14.—*having abolished in his flesh the enmity, even the law of commandments contained in ordinances*, Eph. ii. 15. *and so making peace.*

Paul, in his way of establishing the law, has set a task that you cannot learn—it is a path that no fowl knoweth—a path that you have never trod; and I am bold to tell you to your head, that you have not, in this sermon, established the law upon one of Paul's bases. This sermon is a wall of your own daubing altogether—the more you labour, the farther you get from Paul's point, and are sure to run foul either of the promise or the command every attempt you make; and woe be to that man for ever, that makes void either the law of God, or the faith of Christ.

Sometimes you fettle the law binding, or as a yoke of bondage, upon every saint; this sets aside the freedom the Saviour promised, and the liberty of the Spirit.—Sometimes as the government of angels; this sets aside their election and confirmation in Christ.—Sometimes as the food of the saints; this sets aside the bread of heaven.—And sometimes you smite it, in order to get refreshment from it; this is setting aside the water of life, instead of drinking of the Saviour's fulness, or getting virtue out of him by faith.—Sometimes you render it as a law, “by which all the saints are to be accountable to God in the great day;” this sets aside the book of life, the promise of life, the blessing of Abraham, the covenant of grace, the justification of the saints, the mercy of God, and the deliverance of a Surety—for *there is not a just man upon earth that doeth good and sinneth not*; and if all are to be judged by

by the law, no flesh living can be justified. Paul never established the law on one of these bases; and if you was to attempt it for, seven years, as I told you before, you would never establish it, without running foul of the benefits of Christ, or the liberty of his children, because you know not the scriptures nor the power of God. All your labour and toil is only venting the spleen of your heart, acting the ape of a party, deceiving the souls of the simple, laying stumbling blocks in the way of the blind, injuring the cause of the Almighty, belying and censuring the just, condemning yourself by your own words, proclaiming your own foolishness, and consequently you expose yourself as a mere impostor, by coming to deliver a message as God's servant, in his name, while you are ignorant of his will, ridicule his ambassadors, contradict the laws of his realm, and traduce the privileges of his subjects.—Not a word of the necessity or nature of faith—not a word about the Spirit or grace of God, *that teacheth men to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in the world;* this is never enforced—its operations never described—nor the blessed effects of it so much as hinted at, much less discovered.

Is this preaching Christ crucified?—Is this being a good steward of the manifold grace of God?—Is this holding forth the word of life?—Is this doing the work of an evangelist?

If you are offended at my saying you have discovered yourself as an impostor—then contradict me. I tell you, and all your Evangelical Association, from the press, that you have not established the law on any gospel basis; nor have you set it in any one scriptural point of light; and if you reply, I will, God willing, answer you when you have done.—But you go on to make the best of a bad commodity; and I, as your honest market-man, follow you, crying out, *It is naught, it is naught, saith the buyer*, Prov. xx. 14.

“ The law is given, not only to shew us what
 “ obligations we are under, but to shew us what
 “ is right and wrong from the heresies continually
 “ surrounding the same. Now the Lord points
 “ out, in his commandments, what he is in him-
 “ self—that he is a Spirit, unchangeable and
 “ eternal;—and how he is to be worshipped—
 “ that we are to worship God alone—that we are
 “ to put down all idols that may be set up in our
 “ affections in the room of the blessed God.”

By the law, you say, we get at the knowledge of God—but Paul says, *by the law is the knowledge of sin*. You say, we find God therein to be a Spirit; but Paul says, that *Moses put a vail on his face, that the children of Israel could not stedfastly look to the end of that which is abolished: but their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ. But*
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even unto this day, when Moses is read, the veil is upon their hearts, 2 Cor. iii. 13, 14, 15. And you proclaim this loud enough—for thou art smitten with madness and blindness; you grope at noon-day, as the blind gropeth in darkness, thou cannot prosper in thy ways, Deut. xxviii. 28, 29.

Paul will have it, that all saving knowledge of God is found in the Saviour's face, not in Moses' veil—*God, that caused the light to shine out of darkness, hath shined into our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. iv. 6.* This is Paul's doctrine, Sir, though it is nothing like your's.—*No man hath seen God at any time—but the Son, that is in the bosom of the Father, hath revealed him.*

I am glad to find you say, that the law is to throw down every idol that is set up in the affections, in the room of the blessed God—for you know that covetousness is idolatry;—and poor little PERKINS the plasterer, who is now a cobbler in Westminster, would be glad of a little of your idol—and, by the rules of scripture, he has a right, *for he that sows ought to reap.* For my part, I would ever wish to preach faith by my lips, and good works by my life; this is the Saviour's way. He tells us to let *our light shine before men, that they may see, not hear of, our good works.*—But you go on.

“ We do not say that the law of God, in its
 “ meaning as a schoolmaster, brings the sinner
 “ immediately to Jesus Christ, but remotely.”

If the law does bring the sinner to Jesus Christ, one would think that you must have been brought; but it is clear you have not—for if Christ had been in your heart, he would have spoken by you, which he has not; for this harangue is not the Shepherd’s voice, we know it is out of the *abundance of the heart that the mouth speaketh*.

I read that sinners are drawn to Christ by the Father; and that he who cometh, cometh by faith; for the scriptures assert, that he that cometh to God must *believe that he is, and that he is a rewarder of them that seek him*.—But *the law is not of faith*, but of works. The law neither gives faith nor love; and these are the things that bring us to God, and unite us to him, and *the things that accompany salvation*.

What you mean by the law’s bringing a sinner to Jesus Christ remotely—I know not; nor you neither. As the law arms justice with a *flaming sword*, and that sword *keeps the way of the tree of life*; it must keep the sinner remote, or at a distance, instead of bringing him to life. When the law was given, the man was in danger of losing his life if he did but attempt to gaze, much more to approach; and a bound was fixed round the Mount, to keep the sinner at his distance, instead of drawing him nigh. Your talking of
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the law's bringing the sinner to Christ remotely, is like talking of painting white with charcoal, or enlightening a room by stopping up the windows with lime and hair.—We now travel on again to another mountain, which, by God's help, I hope to make a plain, if possible.

“ The believer, instead of looking to the law
 “ as brought down to him, looks to himself
 “ through Christ as brought to the law ; so that,
 “ by the obedience of Christ Jesus, he renders
 “ to the law, through Christ, a perfect obedi-
 “ ence.”

This is *darkening counsel by words without knowledge*—this man is *filling his belly with the east wind*. The believer, instead of looking to the law as brought down to him, which he ought to do, for it was brought down to him, and home to him, before ever he was a believer ; for he has no warrant to be married to the Saviour till his first husband be dead.

And you add, “ the believer looks to himself, “ through Christ, as brought to the law.” However, Paul expresses it otherwise ; he found the condemning power of the law first ; and when *that* had killed him, *it pleased God to reveal his Son in him*, and he was brought nigh to God by the *blood of Christ*. But my enemy says, “ the believer looks to himself, through Christ, as “ brought to the law ; so that by the obedience “ of Christ, he [that is, the believer] renders to “ the

“ the law a perfect obedience.” O rare believer! James says, *In many things we offend all.* Where is his perfection then? The Saviour’s obedience is perfect, but the believer’s obedience is never perfect. Instead of saying, “ the believer looks “ to himself, through Christ, as brought to the “ law,” he should have said, *I, through the law, am dead to the law, that I might live unto God.—I am crucified with Christ; nevertheless, I live, and look from myself to Jesus, as the only hope set before me.*——But we must set off again.

“ The believer is delivered from the irritating “ power of the law; nor does he count the yoke “ of the Lord hard, but easy, and his burden “ light.—And as it has not an irritating power “ unto him, so no more has it a condemning authority over him.”

Believers are not delivered from the irritating power of the law altogether, the law often finds them out. The best saints in the world have gone at times bound in the spirit; and when they have lost sight of their Covenant Head, and a sense of their liberty, they have, like the Galatians, been *entangled again with the yoke of bondage.* If you, Sir, are a stranger to this, the children of God are not. I say, the real believer is delivered from the COMMANDING power of the law, as a COVENANT OF WORKS—TO DO FOR LIFE; and he is delivered from the curse of it, as the ministration of eternal death and damnation. And if you deny

deny this, you give God the lie—being ignorant of the letter of the law, of its killing power, and of the spiritual service of God; for when we were in the flesh, the motions of sin, which were by the law stirred up, did work in our members to bring forth fruit unto death; but now we are delivered from the law, that being dead wherein we were held, that we should *serve in newness of spirit, and not in the oldness of the letter*, Rom. vii. 5, 6. It is the commanding power of the law to *do for life*—that is the unbearable yoke. The damning power of the law is a yoke that is worn by those in hell.

None but the devil ever sent such men as you into a pulpit—to tempt the Spirit of God, by putting a yoke upon the disciples necks, which you never felt the weight of; and as for your life and conduct, God forbid that I should ever copy after it. I wish the next time you would preach from this text, *Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment.—It seemeth good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: abstain from worldly pollution and vanity, and cleave to Christ.—From which if ye keep yourselves, ye shall do well. Fare ye well, Acts xv. 24. 28, 29.*—Now we travel again.

“ What

“ What are those sentiments that may in a
 “ particular manner be styled Antinomianism?
 “ We begin with this idea—That whatsoever is
 “ a deviation from the moral law of God, is an
 “ opposition to that law, whether in principle or
 “ practice, and may be considered as Antinomi-
 “ anism; for this heresy that greatly abounds is
 “ derived from the Greek word ANTINOMOS.”

Then Mr. IGNORAMUS, according to dog Latin, is the ANTINOMOS, according to the Greek; for I insist upon it, that he has made void both law and gospel.

“ Whatsoever is a deviation from the moral
 “ law, is an opposition to that law, whether in
 “ principle or in practice, and may be considered
 “ as Antinomianism.”—Then you may call the
 whole gospel Antinomianism. The law says, *the
 soul that sinneth shall die.*—The gospel says, *he that
 believeth shall never die.* The law says, *I will by
 no means clear the guilty.*—The gospel says, *I will
 cleanse their blood that I have not cleansed.* This,
 Sir, according to your account, is Antinomianism;
 for both these assertions are opposite to the law,
 as a covenant of works; yet they sweetly harmon-
 ize with the law, as magnified, made honour-
 able, and placed in the heart of a Surety, *who is
 the end of the law for righteousness to every one that
 believeth.*

A man that treats the law and the gospel as
 you have done, is an Antinomian in prin-
 ciple.

ciple. And stealing into the church, ignorant of God, and ignorant of yourself—and slandering those that God has sent to preach his word, is Antinomianism in practice.—And as Nathan said to David,—*Thou art the man.*

I will not believe that any man can prove his mission, or commission, from God to preach his word, until he be made a partaker of the Holy Ghost. Christ's ministers are ministers of the Spirit, not of the letter—for the *letter killeth, but the Spirit giveth life*, 2 Cor. iii. 6.—*All scripture is given by inspiration of God*, 2 Tim. iii. 16. And the Saviour sent the same Spirit of inspiration upon his apostles, before he sent them out to preach his gospel to every creature. It is true, we have got schools that furnish and send out a great number; but if the Spirit of God be not in them, the children of God are sure to forsake them, as soon as God discovers what they are; for such generally ridicule the Spirit's works.—However, there is a spirit in man, and the inspiration of the Almighty giveth them understanding; and without this, they never can describe the experience of the just, nor understand the spiritual meaning of God's word. A school may teach human wisdom—the wisdom of the world—and every maxim of a worldly spirit—but they cannot give inspiration—*Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given us of God.—But the natural man receiveth not the things*
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of the Spirit of God ; for they are foolishness unto him,
1 Cor. ii. 12. 14. and so they are to you, Sir.

And when such graceless macaronies as you mount a rostrum, you cannot keep your reputation from sinking before simple people, unless you blind their eyes, obscure the gospel, and ridicule the spiritual labourers in it ; and as you are destitute of the Spirit, you are obliged to cry out, Beware of spiritualizing and allegorizing the scriptures.

Reader, all *scripture is given by inspiration of God*. My word, says the Saviour, is *spirit and life* ; and if it were not, it could not feed the souls of the saints, for they are spiritual.—The church of God in the liberty of the gospel—and the children of the flesh in the bondage of the law—are set forth by two allegories. Therefore, whenever you hear a man crying out against these things, you may call him IGNORAMUS, or ANTINOVICE, and have done with him—for he knows nothing of the matter.

Who the author of that book is, that you produced in the pulpit, and have quoted so long a paragraph from, I know not. It is no book of mine ; therefore I shall leave the ridiculed author to defend his own testimony, as I am determined to do mine.

For my part, I think it would become you better to have entered the list, and detected the man from the press ; and so have left the church of God at large to judge of the matter ; this is a
better

better way than culling out a few unconnected sentences, and putting your own constructions on them. For a man that can hide his profession, as a methodist priest, in order to creep into the establishment in disguise, is a man that would do or say any thing; this is not giving one's self to the ministry of the word and prayer—*wherein a man is called, therein let him abide with God*, says Paul, not run away.

Our Saviour nor his disciples never went to the schools of the Doctors for human scraps; nor to the High Priest for their credentials. They stood for their privileges as Jews—used the temple and the synagogues, till they were turned out; and then they preached wherever an opportunity offered, and a door was opened, and opposed every one that opposed the truth. If you have abilities to overthrow that author's arguments, do as the apostles did—confute him, and expose him, for the good of the church; and let his folly be made manifest, as the folly of Jannes and Jambres was, 2 Tim. iii. 9. If you don't do this, I shall think that you have belied him, and therefore are afraid to face him.—Your conclusion from this author (whomsoever he be) is this;

“ So that good works are totally unnecessary,
 “ though the Lord has so highly expressed him-
 “ self upon the subject, with respect to the obe-
 “ dience of his people, with respect to their holi-
 “ nefs, with respect to their life and conversation.

“ We

“ We are informed that Enoch was pleasing to
 “ his God—that in his generation he was a per-
 “ fect man—that he walked with God, and was
 “ not, for God took him. We are informed,
 “ that with respect to our obedience, that it is
 “ that that brings peace and comfort to our
 “ souls; for what rejoicing can any man have
 “ but from God.”

If this author has declared from the press, that good works are totally unnecessary, he is no more a minister of Jesus Christ than you are, who talk so much about good works, but never perform any. He by words, and you by deeds, have both contradicted the word of God, and the testimony that I have received from him. The scriptures declare, that a believer is God's workmanship, *created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them,* Eph. ii. 10.—That the scriptures are given to influence *the man of God, and furnish him unto all good works,* 2 Tim. iii. 17.

A minister of Christ is to *affirm constantly, that they that have believed in God be careful to maintain good works; these things are good and profitable unto men,* Tit. iii. 8.—And again, *let our's,* says God, that is, let our family, *learn to maintain good works for necessary uses, that they be not unfruitful,* Tit. iii. 14. Here let it be observed:—1st, That a believer is *created anew in Christ Jesus, unto good works.* 2dly, That the grace of God, *that bringeth salvation,*

salvation, teacheth men to deny ungodliness and worldly lust, and to live soberly, righteously, and godly in the world. 3dly, That ministers are to enforce these things, for they are *good and profitable unto men.* And, 4thly, God says, let them *maintain good works, for necessary uses.*

Thus all good works spring from grace and a new creation in Christ Jesus—they are *profitable unto men*—and they are to be performed for *necessary uses.* These uses, in my judgment, are these,—1st, To prove to the world, that a man's faith be of a genuine, purifying quality—*I will shew thee my faith by my works.* 2dly, To convince and stop the mouths of gainstayers—*let your light shine before men, that they may see your good works.* 3dly, They are *profitable unto men*—acts of charity relieve their wants, and sometimes convince them of the error of their ways. 4thly, *Herein is my Father glorified, that ye bring forth much fruit.* And, lastly, The wicked will be condemned at the great day by the fruits of faith, as Noah, by the obedience of faith, condemned the old world—*I was an hungred, and ye fed me; thirsty, and ye gave me drink; a stranger, and ye took me in, &c. &c.—and these shall go away into everlasting life—and the wicked into everlasting punishment.*

The man that denies these things is no minister of Jesus Christ. For my part, I can truly say, it is a grief to me to see evil workers get

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up into a pulpit, and blind people's eyes with a long shout about good works, while they only use the words as a cloak to their villany, under which they contradict the gospel, and communicate that envy and prejudice to the souls of the simple, which, Solomon says, *slays the silly one*.—This is conveying death under the word *good*; God tells us to *walk in good works*, not in slander: but you say and do not; for I think I may defy you to prove, or bring one living witness that can prove that any good works have ever been performed by you.

Creeping to the heels, and skulking into the pockets of old widows, is no part of the ministry that I have received.—*It is not expedient doubtless for me to glory*—but as Paul says, *if any are bold, I am bold also*. I have no objection to be weighed in an even balance, not only with you, but with all the Evangelical Combination, who have set themselves against me.

Paul brought forth to his opposers his trials, his revelations, his success, and disinterestedness; and I give you the same challenge.—For the gospel's sake I have suffered distress in family, temptations, and persecutions, and am not a whit behind you all in experience, judgment or understanding; nor in usefulness or success in the ministry; nor with respect to circumspection in life, or liberality, according to my ability. In defence of these things, I will never refuse to face any of you, who sit so often in judgment upon me; nor to face any accuser

culser that shall speak to the contrary. I will never believe that any man that can conform to the fashions of the world—appear in the cottishness of a miss in her teens—stuffed with pride, arrogance, ignorance, covetousness, malice, and slander, can ever perform a good work—*the tree must be made good, and then the fruit will be good.*—You proceed.

“ That we are informed that with respect to
 “ our obedience, it is that that brings peace and
 “ comfort to our souls.”

Who your informer was that told you, “ that
 “ our obedience brings peace and comfort to
 “ our souls,” I know not. But I will be bold to tell him, as John did, *that he is a liar, and the truth is not in him.* Neither peace nor comfort are the rewards of our obedience. Peace is the grand ordinance of God—a blessing of the covenant of grace—Christ made peace by the blood of his cross; and it is a free gift to the saints—*my peace I leave with you, my peace I give unto you.* Instead of our obedience bringing peace, God sends peace, to bring us to obedience—*Christ shall speak peace to the heathen, and as soon as they hear of me, they shall obey me.* All men are rebels, and Christ received gifts for the rebellious—and peace is one of them—*into whatsoever house you enter, say, Peace be to this house; and if the Son of peace be there, your peace shall rest upon it.* And, when a man is reconciled to God, and at peace with him,

he will both love and obey him, but not till then.

This doctrine, Sir, sets aside the council of the Trinity, and a blessing of the covenant of peace, and makes it no longer a legacy; this, in plain English, is false doctrine—in the language of the schools, it is Antinomianism—but in the Greek, it is Antinomos; and as it makes faith void, and the promises of God of none effect, it certainly springs from one, whose *name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon*, Rev. ix. 11.

You say, that “our obedience brings comfort.” I deny it—The Comforter is the gift of God—the promise of the Father—the sent of the Saviour—and the root, spring, spirit, life, and author, of all evangelical obedience, and of every good word and work that ever was or will be performed in any of the children of God.—But you proceed to prove that *the way of a fool is right in his own eyes*—and I go after you, insisting upon it, that *he that bearkeneth to counsel is wise*, Prov. xii. 15. You say,

“There is no true joy in the heart of any one,
“but what springs from love to God and our
“obedience to his divine authority and com-
“mands.”

If you had said, there is no true joy in the heart of any man, but what springs from God’s everlasting love to him in Christ Jesus; and that
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there is not one pure act of obedience to the law of God produced, but what springs from the love of God shed abroad in the heart by the Holy Ghost, you would have spoken the language of God.—You go on.

“ We are informed by this same author” (but who that author is, you take care to conceal),
 “ that an assurance of our salvation by Jesus
 “ Christ is all that is necessary for us to have,
 “ though we are of the vilest stamp.”

If you mean by “ the vilest stamp” that Jesus Christ came into the world to save the chief of sinners, it is a truth that you assert against that unnamed author; and I think Mary Magdalen and Paul were living witnesses of it—for as the first had much forgiven, and the same loved much, so the other, being a great opposer of the gospel, was showed *how great things he should suffer for the name of Christ*. And I think the life and conduct of both Mary and Paul are sufficient to stop the mouths of such false accusers as you, who attempt to charge the grace of God with licentiousness—his ministers with the ministration of sin—make his gospel of none effect—and the obedience of his people the procuring cause of their peace and comfort, instead of making the grace of God the cause of all their evangelical obedience.

If an assurance of our salvation by Jesus Christ is that which is necessary for us to see ourselves

in the bond of the covenant, be your meaning, you speak the language of scripture; for that declares, that whosoever believeth in Christ (however vile he may have been) shall be saved—*all manner of sins shall be forgiven him—he that believes shall be saved, and he that believes not shall be damned.*

—But if you mean, that a man who boasts of the assurance of his salvation by Jesus Christ, while he lives in avowed sin, or continues one of the *vilest stamp*, as you express it, has got the faith that is necessary, God says, that *that man has denied the faith, and is worse than an infidel*—I have no more opinion of his faith, and the state of his soul, than I have of the heart-holiness and good works of you, and the reverend Mr. BELLY of Gravesend; who, I believe, are just as much converted to God, and commissioned to preach his gospel, as Simon Magus, or Alexander the coppersmith—whom the devil raised up and sent out to ridicule the apostles, and bring the grace of God into contempt.

I hope, Sir, you will not be offended at this—for I believe the devil to be the first master of arts in the world; and it is clear from scripture, that he has instructed and sent out more preachers than ever God did; and this is not to be wondered at, for he is a better Hebrean, Grecian, and Latinist than ever you was, or ever will be; he is the first master of languages in the world, as well as the God of it. He has tempted every sinner, that is capable of action, more or less,

less, and is sure to do it in the sinners own language, or mother-tongue. He was the first that ever took a text, as may be seen in his discourse with Eve; and as he was the first quoter of scripture, so he was the first perverter of it—whose copy you follow. The devil was the first that ever set up a form of religion without the heart, as may be seen in the devotion of Cain, who was of that wicked one the devil, when he brought his offering, and persecuted him that offered in faith and worshipped God in the Spirit. You are no stranger to this, Sir; for it is well known that you are dotingly fond of a form of godliness, by the apish appearance that you have made, and by your vigorous attempts to appear in it, without being charged with the slanderous titles of an impostor or a mimick.—I have no call to prove you one of his formalists, and a hater of spiritual men and spiritual devotion—what I have quoted from this mixed medley is quite sufficient for that purpose.

I sincerely wish that you had printed this sermon at your own expence; that I might have answered it without the trouble of transcribing so much of your nonsense; for I am afraid of taking too much of your performance, lest I should not clear the press, for I cannot afford to get out of pocket by chastizing a school-boy. I am obliged to deal with you as an antagonist, as I used to do with a sparrow when I carried a gun,

that is, rank you among those that are not worth a charge.

I now find you coming upon me; which, I suppose, would have been done before, only you saw some people that were ready to take your slander down in black and white, which muzzled you for a time.—Now we go on again.

“ But we have no need to trace past ages to
 “ find out persons of this horrid and destructive
 “ sentiment, we find too many in our day. A
 “ MODERN ANTINOMIAN, I were going to call
 “ HIM, I mean one that sets himself up in a mea-
 “ sure against the law of God; and after a num-
 “ ber of arguments which he brings, in order
 “ to establish a new law,” &c.

If you had brought in these assertions against yourself, you would have done right—for you have opposed the law of God, and have brought in a new one, that is to admit of an alteration, which I deny; and you have brought in a number of new arguments to establish it.

1st, You tell us, that the “ law is binding on
 “ all the saints.”—Then I ask, What is meant by their liberty, or deliverance from it?

2dly, That all the saints are to be “ account-
 “ able in the great day for every transgression
 “ of the law.”—Then I ask, What becomes of the righteousness of Christ, and of the promised blessing and inheritance that God gave to Abraham?

3dly,

3dly, You tell us, that the law shall "admit
" of some alteration."—Then I ask, Where is
the immutable and eternal footing that you speak
of?

4thly, That this law "is to pass into heaven
" with the faints."—Then I ask, What becomes
of their faith, of their promised portion or inhe-
ritance, and of that charity that never faileth?
—the law is not of faith, nor does the law give
love.

5thly, You tell us that the believer is delivered
from the "irritating power of the law."—Then
I ask, From whence his cogitations come, which
he severely feels for the least offence?—this must
be a stripe for the transgression of some law.

6thly, You say the "law is the food of your
" minds."—Then I ask, What need there was
for God to give us the bread of life?

7thly, You say, "that the law affords refresh-
" ment."—Then I ask, What is meant by the
Comforter's being called the promise of the Fa-
ther, and the gift of him?

8thly, You tell us, that the "angels of God
" are governed by the law; and that if they
" could cease to love, they would be like those
" bound in chains of darkness."—Then I ask,
Where is their election and confirmation in
Christ?

9thly, You say, that a "believer is brought
" through Christ to the law."—Then I ask,
How

How the law can be a schoolmaster to bring him to Christ?

10thly, You say, that a "believer through Christ gives a perfect obedience to the law."—Then I ask, What becomes of the saint's long catalogue of imperfections?

11thly, You tell us, that the "law reveals God as a Spirit, and discovers every heresy."—Then I ask, What reason there was for the Saviour to come from the Father's bosom to make him known, and to establish a spiritual worship to the EVER ADORABLE TRINITY?—If the *first covenant had been faultless, where was the room for a second?* Heb. viii. 7.

12thly, You tell us, that "every man that holds any thing contrary to the law of God is ANTINOMOS."—Then I ask, What right the awakened sinner has to fly from wrath revealed in the law, and take refuge in Christ, as the only hope set before him?—The law says it shall be our righteousness if we continue to do—and *cursed is he that continueth not in all things written in the book of the law.* Running away cannot be called continuing.

13thly, You tell us, the "Saviour's death was to render the law eternally venerable."—Then I ask, Why it is called a yoke of bondage? and why they are threatened with an exclusion from grace, and all the benefits of Christ, who are entangled with it again?

14thly,

14thly, You tell us, that “ the faints of God “ have ever taken a pleasure in the law ;” which, according to your account, is binding, for they are to be accountable to God in the great day by that.—Then I ask, What that was, that the Israelites desired to hear no more of? for it is said that *they could not endure that which was spoken*.—And if God’s voice in that binding law had been sufficient, why has he, *in these last days, spoken to us by his Son?*

And, lastly, if such a flandering combination as yours be a society of evangelists, how come you to preach, and they to countenance and approve of such a scandalous harangue as this? in which there is neither the letter of the law, nor the language of the gospel, but a jumble of nonsense, just sufficient to proclaim to every wise man, that you know neither the scriptures nor the power of God.

I shall now enforce the old commandment, which, according to the Medes and Persians, alters not, and leave you to apply it as you think proper—*Now therefore Tatnai, governor beyond the river, Shetber-boznai, and your companions, the Apharsachites, which are beyond the river, be ye far from thence; and let the work of this house of God alone, let the governor of the Jews, and the elders of the Jews, build this house of God in his place, Ezra vi. 6, 7. which place is Mount Zion, not Sinai nor Holywell Mount—therefore be ye far from thence.*

I have,

I have, whether right or wrong, declared to the world publicly, that the law of God is like its Author—that it never will admit of any alteration, mitigation, period, or repeal—*heaven and earth shall pass away, before one jot or tittle of the law shall fail.*

I have declared that the holiness, justice, goodness, faithfulness, truth, and eternity of God appears in the law; which you have stolen as so many feathers out of my plume, to put in your own cap—while you ridiculed the author of that very sermon which you have plundered for matter.

I have established the law in the hand of justice, in full force, both in its commanding and condemning power, against every such trunk-maker as you, who ridicule the grace of God—prate about the works of the law—and live in the pride of the devil.

I have endeavoured to establish the law in all its condemning power, in the hand of vengeance, as executed on all the damned. The wrath of God is revealed in the law—it is *a fire kindled, that shall burn unto the lowest hell. Unto God vengeance belongeth*, saith the Psalmist. And as a God of vengeance—if *I make my bed in hell, thou art there.*

I have asserted, whether right or wrong, that the law fell with all its weight on Christ the Surety, who was *born of a woman, born under the law;*

law;—that he took both the commandment and the sentence, or the commanding and condemning power of the law, when he said, *thy law is within my heart*; then, lo! *I come to do thy will, O God*; and that, by his obedient life, he delivered me from the precept of the law, which is, *Do and live*; and, by his death, he *redeemed me from the curse of the law, by being made a curse for me*.

If I am not delivered from the commanding power of the law, to do for life, then I ask what use the Saviour's obedience is of, by which *many are to be made righteous*. If I am not delivered from the command for life as well as the curse, then the debt of active obedience, which the Surety paid to the law, is all in vain. Take away either of these; and you take away all. By the first, you take away the doctrine of imputed righteousness; and by the latter, you remove the doctrine of redemption; and so leave me under the command of what Paul calls a *killing letter*; and consequently under every curse of the law, and under the wrath of God—and then Christ is become of none effect to me.

If I am under the commanding power of the law for life—I do to live.—I seek justification unto life by the works of the law—then says God, as many of you as seek to be justified by the works of the law, you are fallen from grace—Christ shall profit you nothing, Gal. v.—Thus you tumble me into the very vengeance of God.
And

And as for LIFE, which God gives me in Christ—which Christ bestows—the gospel offers—and the Holy Ghost applies, is all made void.

Is this the work of an Evangelical Society? If it be, faith is made void—the law is against the promises of God—and the promised blessing to Abraham is made of none effect. This doctrine justifies Hagar in her rebellion—gives her and her bond child full possession of the tent—and kicks Sarah and the heir of promise quite out of the inheritance;—reprobates the free woman—the heavenly Jerusalem—the wife of God that is above—and brings in every bastard that he has cursed, as the rightful heir of the kingdom of heaven—for if they of the law be heirs, faith is made void, and the promise that makes them such is made of none effect—who is this *that darkeneth counsel by words without knowledge?*—I will shew you the Saviour's suretyship by a simile :

Suppose I owe a man five hundred pounds, and my creditor insists upon it that I shall pay the whole sum, or go to prison, and there lie till I die and rot. The language of the law to me is, *pay thy creditor*; and in case of failure, it allows the creditor to take body and goods. Now we will suppose, that my creditor sincerely loves me, but as he has declared that he will be paid, for his word's sake, he is determined to have the whole sum, or imprison me.—His bowels yearn over me; but his

his word and honour is at stake. He represents my wretched case to a friend of his own; who, to gratify the affection of my creditor, deliver me from a prison; and, to lay me under an eternal obligation, both to my creditor and to himself, he steps forth and becomes my surety; this is an act of clemency in every sense; no law compels a creditor to find his debtor a surety, nor is a man bound by any law to become a surety for another. This man, by his own act and deed, stands in my law-place—then the command of the law, *pay thy creditor*, and the demand of the creditor, *pay me that thou owest*, Matth. xviii. 28. both fall on the surety, by his own act and deed; the surety pays the whole sum, gets a receipt from my creditor in full of all demands, and gives that receipt to me, which is my discharge. I am then delivered from the command of that law, and from the demand of my creditor. I am no longer dejected and bowed down under that command, nor harassed with my creditor; so far from it, that I am constrained by all the laws of God, and every law of nature, to love my creditor; and my love to him, springs from his love to me, who gave me such a proof of it, by procuring a surety for me. I am likewise an eternal debtor to the unmerited favour of my surety;—and is not my creditor better off with my surety's money, than he would have been with my death in a gaol.—Laying in prison, you know, pays no debts.

The

The case between God and the sinner is precisely thus.—We owe to every precept of the law a spiritual, perfect, and perpetual obedience—but we have all transgressed this law—God demands the debt of obedience.—*Now to him that worketh is the reward reckoned of debt, Rom. iv. 4.* But we cannot pay the debt—then the case stands thus: *A certain creditor had two debtors, the one owed him five hundred pence, and the other fifty, and they had nothing to pay, Luke vii. 41, 42.* The creditor, hearing this, commands him to be *sold, and his wife, and his children, and all that he had, and payment to be made, Matth. xviii. 25.* and in case of failure, or insufficiency, he orders him to be cast into prison, and not to come out from thence till he has *paid the very last mite, Luke xii. 59.*—The poor distressed debtor, knowing that his creditor is positive, and will stand to his word, becomes an humble suppliant, and puts up this moving petition—*Put me in a surety with thee, Job xvii. 3.* The creditor is moved with pity, and appoints his dear son to the office, and says, *I have laid help upon one that is mighty, Psal. lxxxix. 19.* The Saviour steps forth and says, the debtor is a stranger to me, and *he that is surety for a stranger shall smart for it, and he that hateth suretyship is sure, Prov. xi. 15.* Nevertheless, I will become a *surety for this servant for good, Psal. cxix. 122.* The bargain was struck; the debt was to be exacted; restitution was to be made; and the creditor and debtor were to be amicably settled

settled in eternal friendship.—This *council of peace was between them both*, Zech. vi. 13. The creditor said also, he is man that hath contracted the debt, and he must become man, in man's stead, that pays it—and I will prepare *a body for thee*; thou must give to my law a perfect obedience, and so *magnify it, and make it honourable*, Isa. xlii. 21. and I will accept the debtor in thine obedience, or be *well pleased* with him *for thy righteousness sake*, Isa. xlii. 21.—*I shall lay upon thee the iniquity of them all*, Isa. liii. 6. and through thy name shall their *pardon be proclaimed*, Acts xiii. 38. Thou must be made of a *woman, made under the law, to redeem them that are under the law*, Gal. iv. 4, 5. Thou must take the whole law into thine own heart. Thou must take both the precept and the penalty—by thy obedience to the precept *shall many be made righteous*, Rom. v. 19. and with *thy stripes from the sentence shall many be healed*, Isa. liii. 5. Thy righteousness will I impute *to all that believe*, Rom. iv. 24. And all for whom thou shalt die, I have sworn, that, in a vindictive way, *I will never be wroth with them, nor rebuke them again*, Isa. liv. 9. Magnify my law and make it honourable, and *by thy knowledge shalt thou, my righteous servant, justify many*, Isa. liii. 11. *Redeem them from death, and ransom them from the grave*, Hos. xiii. 14. and *I will give them everlasting life in thee*, 1 John v. 11. *Redeem them from among men*, Rev. xiv. 4. and they shall receive the *adoption of sons*, Gal. iv. 5. I have appointed

and anointed thee to be their surety, to pay their debts, and *bring them out of the prison-house*, Isa. xlii. 7. and it shall be my good pleasure to *give them the kingdom of heaven*, Luke xii. 32.

My law is *weak through the flesh*, Rom. viii. 3. man cannot keep it, and therefore cannot live by it, Gal. iii. 21. but I will give him *eternal life* through thee, Rom. vi. 23. I have commanded the children of men to love me, Deut. vi. 5. but their mind is enmity against me, not subject to my law, nor can be, therefore they cannot please me, Rom. viii. 7. but I will circumcise their hearts, and they shall love me, *that they may live*, Deut. xxx. 6. In short, I will give them that life in thee, that my law promises in vain: thy obedience shall be on them. The love which my law demands of them, shall reflect from my everlasting love to them, Jer. xxxi. 3. which I will shed abroad in their hearts by my Holy Spirit, Rom. v. 5. Thus shall the righteousness of my spiritual law be fulfilled in them *who walk not after the flesh, but after my Spirit*, Rom. viii. 4. By this act of grace, shall all their boasting be excluded, Rom. iii. 27. They shall own that they have not loved their God, but that I have loved them, 1 John iv. 10. So shall they be delivered from the command to do for life, for the *just man shall live by his faith*, Hab. ii. 4. which act shall be a *receiving life*, instead of performing *dead works*.

All

All these spiritual blessings, with which I have blessed them in thee, Eph. i. 3. shall be deeply impressed on their minds by my Spirit; and this bargain of ours shall be called a *new covenant with them*. *I will write my laws of faith and love on their hearts, and in their minds will I put them.*—*I will give them a new heart and a new spirit*, Ezek. xxxvi. 26. Jer. xxxi. 31, 32, 33. My laws shall be in their hearts—they shall not be without the law of love to me, nor shall they be disobedient to their surety. They shall love me, and I will not take my *loving kindness from them*, Hos. ii. 19. and they shall obey thee, for *I will make them willing in the day of my power*, Psal. cx. 3. Thus they shall not be without law to their God, but under the law to thee, my Christ, Rom. ix. 21.

All this is my will, and to the objects of my choice shall it be revealed, but to none else—for *none of the wicked shall understand*, Dan. xii. 10. but this law shall be bound up *among thy disciples*, Isa. viii. 16. whom I will teach, Isa. liv. 13. and to me they shall hearken—for they shall be a people that shall know righteousness, a *people in whose heart is my law*, Isa. li. 7. Thus shall a pure obedience spring from my Spirit of love in them, which alienated and depraved nature can never produce—the soul that feels my love shall dwell in me, 1 John iv. 16. and love shall be the fulfilling of the law in him, Rom. xiii. 8. and in keeping this commandment, in its spiritual mean-

ing, there shall be great reward in the end, and safety in the way.—The law of their God shall be in their heart, and *none of their steps shall slide*, Psal. xxxvii. 31.

Thus shall they escape their bondage—for the law of the spirit of life in thee, my Christ, shall make them *free from the law of sin and death*, Rom. viii. 2. Whosoever, therefore, shall look into this perfect law of liberty, and continue therein, he being not a forgetful hearer, but a doer of the work, this man *shall be blessed in his deed*, James i. 25.

Then says wisdom, *I delight to do thy will*.—I, the second Adam will become their *quickenings spirit*, 1 Cor. xv. 45. and they shall as surely find life in the second fountain as ever they lost it in the first. I will take the law of death and the promise of life both in my heart, and become the woman's seed—the son of man for man.—The law of death on me shall feed, and man by me shall live. In me shall he find both life and rule. I will be his surety, his life, and his pattern.—He shall be *abundantly satisfied with the fatness of thy house, and with thee, the fountain of life*, Psal. xxxvi. 8, 9.—And thy law of love in my heart shall be a law of life to them—This law of the wise is *a fountain of life, to depart from the snares of death*, Prov. xiii. 14.

The Saviour agreed to the terms; and said, I will become surety of this better testament,
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established upon better promises—I will take on me the seed of Abraham—I will assume the body prepared—I will take thy law in my heart—I will perform thy will—I will *ransom them from the power of the grave—I will redeem them from death; O death! I will be thy plague; O grave! I will be thy destruction; repentance shall be hid from mine eyes,* Hof. xiii. 14. Let this be recorded in the rolls of eternity, and stand fast in divine veracity, and the whole shall be performed—*Sacrifice and offering thou wouldst not, but a body hast thou prepared me; then said I, Lo! I come; in the volume of the book it is written of me; to do thy will, O God—by the which will we are sanctified, through the offering of the body of Jesus Christ once for all,* Heb. x. 5, 6, 7, 9, 10.

These, Sir, are the doctrines that I hold, and this is the way that I establish the law, by preaching the faith; and I think that these are the real truths of the gospel, the doctrines that are recorded by the Holy Ghost, and if he that preaches them be an ANTINOMOS, I shall leave you to guess where your scandal falls. However you and your Association, according to these incoherent fragments of yours, make void both law and gospel; you use the *tongue of the crafty—speak wickedly for God—and talk deceitfully for him,* Job xv. 5. by uttering *vain knowledge, reasoning with unprofitable talk, and with speeches wherewith thou canst do no good,* Job xv. 2, 3.—

But you go on, in order to get the garland, and I come after, to catch you *by the heel*, Hof. xii. 3.

“ After a number of arguments he brings in
 “ order to establish a new law—says he, a rule
 “ signifies government; now the rule, the com-
 “ mandment of God, does not govern the believ-
 “ er; for a rule is that by which we are to square
 “ our actions; and I shall presently shew whe-
 “ ther the actions of the old or new church can
 “ be squared by this rule. Abraham went to
 “ rescue Lot from the kings of Sodom, and he
 “ destroyed many;—now how does that agree
 “ with, *thou shalt not slay*? He goes on to say,
 “ *thou shalt not covet*—Jacob prevailed upon Esau
 “ to sell his birth-right. Again, the Israelites
 “ were commanded to borrow of the Egyptians
 “ jewels of silver and gold, and they spoiled the
 “ Egyptians.—How does this agree with the
 “ rule? And thus he plays with what he calls
 “ arguments; but you may plainly see the so-
 “ phistry and cunning of such a man—and fre-
 “ quently they will talk about the original.”

Any body that has read my sermon must know how fairly you have quoted me, and how well acquainted you are with the scriptures to talk of the kings of Sodom, when Sodom never had but one king at a time; and he, with the other four kings of the Plain, were routed and put to flight
 in

in the vale of Siddem, and were all hid in the slime pits before Sodom was plundered, or Lot taken captive. Nor did Abraham rescue Lot from the king of Sodom, for Lot was his subject, but from Chedorlaomer, Tidal, Amraphel, and Arioch, Gen. xiv. 9.

However, I shall set my former assertions upon their own basis again ; and there they shall stand, till you can produce better arguments than these to raise them.

It is well known, that a good old gentleman in the city, one of the CLOTH, gave himself a great deal of trouble about me, and my doctrine ;—it is true he had no business with me—but you know there are others that love to be meddling as well as you ;—this good man and I had a little dispute about the believer's rule ; and, according to his judgment, the believer's rule is the ten commandments—this he asserted, but I find since that he has denied this his assertion, from a consciousness, I suppose, of his rule being too contracted. However, as God would have it, there were three gentlemen in company, who heard our debates, who are ready to prove to his face, that the ten commandments were the only rule that the believer has to go by, which rule lays in the following words:—*I am the Lord thy God. Thou shalt have no other gods before me. Thou shalt make no graven image, nor bow down to any. Thou shalt not take my name in vain. Remem-*

ber the Sabbath day, to keep it holy. Honour thy father and mother. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet.

On account of our debates, I was desired to publish my sermon on that subject; in which I endeavoured to prove, that the whole revealed will of God is the believer's rule, and not a part of the same; or, in other words, the whole Bible, instead of seventeen verses of one chapter;—and this I endeavoured to prove, by shewing that God as a sovereign had willed many things, and their obedience had been approved, though it lay not in the ten commandments; and who is he that will prove me a liar, and make my speech nothing worth?

When the apostles give the believer his rule, they make it to be chiefly the will of God in the gospel of Christ; which is a spiritual rule, for spiritual men. The apostles make a difference between the letter and the spirit—the impression on the tables of stones, and the writing of the Spirit on the heart—between the law in the hand of justice, and the law in the heart of a surety.—Nor does any one penman in all God's book call the ten commandments the believer's only rule.

I have said, that Abraham was blessed in the name of God, when he returned from the slaughter of the kings—that Jacob got Esau's blessing
by

by subtlety ; and although God did not command Jacob to make use of such means, but required him for it (in the matter of Leah instead of Rachel), yet God willed Jacob the blessing before he was born, and confirmed it after he had got it.

I have asserted, that God, who worketh all things after the counsel of his own will, did command Israel to borrow the Egyptians jewels and spoil them, as they had dealt subtilely with Israel, and spoiled them of their male infants—*for the Lord God of recompence will surely requite.*

I have said, that God commanded Moses to make two cherubims, though the law says, thou shalt make no graven image, the likeness of any thing in heaven above, or in the earth beneath, to bow down thereto. These things God commanded, though they are not found in the Pentateuch.

God ordered Abraham to offer up his son—approved of his servant's obedience—and received his son in a figure—though the law says, *thou shalt not kill.* And God approved of the pious zeal of his servant in the destruction of the adulterer and adulteress (I mean Phineas), notwithstanding the law that says, *thou shalt do no murder.*

The Pentateuch knows nothing of repentance ; it neither gives it nor accepts it ; yet God has commanded men every where to repent, and has
exalted

exalted a Saviour to give repentance to Israel.—You are commanded to *fly from the wrath to come*; which wrath is revealed in the law, though the law says, *curst is every one that continueth not in all things that are written in me*.—Flying from it is not continuing in it.

The law is not of faith, says Paul, yet we are commanded to believe on the Lord Jesus for the forgiveness of sins—and the Author of faith is appointed to give remission.

I have declared, Sir, that the whole revealed will of God is the believer's rule.—I endeavour to preach this, and I endeavour to live it—and I wish you did. For my part, I cannot tie the believer up to a single chapter for his rule—nor will my conscience let me live as you do. I desire to enforce the whole counsel of God from the pulpit, and to preach up good works by my life as far as grace shall enable me.

And seeing these things cannot be spoken against, you ought to be quiet, and do nothing rashly, especially as you have asserted the very same things in the next head of this wonderful performance that I have to consider. Sometimes indeed you make the Pentateuch all in all, and leave the gospel quite out of the question; and then again you bring in the whole word, and seem to agree with me; but this is not to be wondered at, for Paul says, that men who *turn aside to vain jangling*,

jangling, and desire to be teachers of the law, know neither what they say, nor whereof they affirm, 1 Tim. i. 6.

However, as you make the law your food, your refreshment, your remote teacher, your yoke, your rule, and expect to take it into heaven with you, and as the instrument of Jehovah's government, to be for ever under it—I shall serve you as you have served my sermon. You have laid me and my sermon to your rule of judgment—and according to that, I am a sophist, and my discourse is Antinomianism.—Now I shall make bold to lay you and your conduct to your own rule, and see how straight you lay with it.

Suppose I was to marry two or three old widows, for the sake of a little money and a lazy life—you know a lover of money is a servant of Mammon—a covetous man is an idolator—with such an one, says God, let not the saint eat. If money be an idol, and a covetous man an idolator, how does this lay with God's law—*thou shalt have no other gods before me*? If a man chooses a widow with a rich pocket, before a virgin with a gracious heart, has he not got another god before the true one? you have liberty to apply it where you please—I say it is a breach of the first commandment.

A man that conforms to the fashions of the world—aims at worldly titles, worldly preferments, human wisdom, vain oratory, and wants
to

to cut a figure as a rector or a vicar—has got high thoughts and towering imaginations, *that exalt themselves against the knowledge of God, which are to be cast down by spiritual weapons*, 2 Cor. x. 4, 5. This, Sir, is as bad as making a graven image—for all idolatry is conceived and formed in the minds of those sort of men, who are said to be *vain in their imaginations—whose foolish hearts are darkened*, Rom. i. 21. Hence man is accused of setting up an idol in his heart. This, Sir, is a breach of the second table.—He that exalts himself is the worst idolator.

Your asserting that God's law is the food of his people, and that by which he will judge them in the great day, and by which they are to be ruled in heaven, is setting aside the book of life—speaking wickedly for God—and telling lies in his name, which is a breach of the third commandment—*thou shalt not take the name of the Lord thy God in vain*.

I do not think you stand fair before the fourth commandment.—You have jumped into fancied orders, and crept into God's church, as God's servant, and taken the oversight of his people; and it is well known that you have accumulated two fortunes since you have been *in* orders—if not *by* your orders. Now as your present profession procured you your present possessions (when you was wed at the communion-table of the established church), you ought not to deny
nor

nor obscure so profitable a calling at a college, in order to get into a church pulpit.—You ought to attend to the charge that you have taken.—I do not say that God set you at this work, for I am fully persuaded that he never did.—Yet spending your wives' money on a curate to do your work, while you are loitering about, on the Sabbath, and trifling your time away after a few scraps of Greek, instead of reading your Bible, and preaching to the people, is a breach of the Sabbath—*remember that thou keep holy the Sabbath day.*

In one part of your sermon you call yourself a believer, and rank yourself with God's family.—It is well known that God is the father, and Mount Zion, or the heavenly Jerusalem, is the free woman, and the mother of all the free-born heirs of promise. But you have dishonoured God the Father, by telling lies in his name; and you have dishonoured our mother, by declaring that the binding yoke of the law is upon her neck—debasement her to the servitude and drudgery of Hagar the bond-woman, who never was married.—You are to *honour your father and mother*, but you dishonour both.

You own, in this sermon of yours, that the man who injures his brother's reputation, or hurts his character, is a murderer, because he is angry with his brother—and I am sure you are angry with me without a cause. You charge me with sophistry, cunning, and Antinomianism,—

when you cannot overthrow one truth that I preach, nor bring any just charge against my life or walk, unless you look for perfection in the flesh, which I never expect to attain to. I believe in my heart that you and your combination are in arms against me, from no other motive than in behalf of your own honour, and because you evidently see that God blesses my labours without the assistance of connections, pompous appearances, and the political schemes that you make use of. This, according to your sermon, is murder, and you know the law says—*thou shalt not kill.*

You speak, in some parts of your sermon, as if your soul was espoused to Christ, for you talk about faith and love, though you know nothing about either. It is well known that faith leads to Christ—and that love unites with him—and that souls thus united are married to the Saviour. But your first husband is not dead—for you say the law is your delight, and your food. If so, you are not dead to it, nor is it dead to you, therefore you have no right to marry another—*Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband, is bound by the law to her husband so long as he liveth; but if her husband be dead, she is loosed from the law of her husband. So then if while her husband liveth she be married to another, she shall be called*

called an adulteress; but if her husband be dead, she is free from that law, and may be married to another. Wherefore ye are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God, Rom. vii. 1, 2, 3, 4.— But you are not dead to the law, for you get food from it; nor is the law become dead to you, for you smite it, and get refreshment; and as you are alive to it, it has dominion over you—this power it holds as long as a man liveth, or is alive to it;—to talk therefore of faith in Christ, while your first husband liveth, is adultery—*thou shalt not commit adultery.*

A great part of my sermon you have stolen, and preached as your own doctrine, even while you was preaching against it, and against me, the author of it. The law says, *thou shalt not steal—Therefore behold I am against the prophets, saith the Lord, that STEAL my WORD, every one from his neighbour, Jer. xxiii. 30.*

And as you have accused me of preaching false doctrines, and with bringing in a new law, and acting the part of a sophist, and deceiving people by cunning, and so injuring my ministry, and rendering it contemptible to the people, while you know that your whole charge is palpable falsehood—you are guilty of a breach of the ninth commandment, because you have deceit-
fully

fully and wickedly borne *false witness against your neighbour.*

In short, coveting money, coveting the gown and cassock, coveting the appearance of a dignified minister, coveting human wisdom, coveting a rectory or a vicarage, makes you at once lay counter to the whole law; nor will your doctrine or your conduct lay straight with any other rule in God's book.

Your running away from your lawful calling, without any call to the ministry, or qualifications for it, and at a time too when so many new buildings are going on, and plasterers are so much wanted, is another act of your disobedience—*six days shalt thou labour and do all thy work*, Exod. xx. 9. God says, if any man *will not work, neither shall he eat*, 2 Theff. iii. 10.—But you have got another throw at me, about my mentioning the word *original*.

“ But you may plainly see the sophistry and
 “ cunning of such a man; and frequently they”
 (be it should have been, according to the nominative case) “ talk about the original, which puts
 “ me in mind of a young man, of whom I have
 “ heard, who was an infidel, and was sporting in
 “ company at the expence of the sacred truths of
 “ God” (it should have been worded thus, who was sporting with the sacred truths of God, at the peril of his soul). “ On a sudden he says, I will
 “ prove

“ prove that Jesus Christ was an impostor ; for he
 “ tells us, in one of his gospels, with respect to
 “ bottles, that the new is better than the old ;
 “ now pray where is the difference ? is not one as
 “ good as the other ?—and he thought that he had
 “ carried his point, by the pleasure that appeared
 “ on the countenances of the company. But a
 “ grave divine, who happened to be present, says,
 “ Do you understand the Greek, Sir ? The
 “ Greek, Sir ! no, says he,—every body knows a
 “ bottle is a bottle, all the world over. But, Sir,
 “ says the divine, the original means *leather* or
 “ *skin* bottles ; and, in this point of view, the
 “ one must be better than the other ; for it was
 “ a custom in those days to put their liquors into
 “ those bottles. So there the original was of
 “ use. And we find that criticisms go a great
 “ way to explain sacred truths, when all the cir-
 “ cumstances are taken into consideration, such
 “ as when and where spoken, and such like.”

In this paragraph I find criticisms go a great
 way toward explaining the sacred truths of God—
 therefore I shall make use of them, in order to
 pull off the false gloss that you have cast upon
 the parable of the bottles.

You give me a throw for mentioning the word
original, which to me appears no crime, for I be-
 lieve an experienced Christian, who is under the
 divine tuition of God's Spirit, is, in the best sense
 of the word, an original—he learns the best les-

son that ever was taught in the world, and the first good lesson that ever was taught. And as God says all his children shall be taught of him, who is the first and the best teacher, according to Job, for he says, *God exalteth by his power—who teacheth like him?* I think such a pupil may boast of antiquity, or talk about the original without sin, seeing God is the *Ancient of days*, and the first teacher.

I see no cause why the word *original* should be confined to a man that has picked up a few odds and ends of Greek; especially if we consider that God's divine teaching was in the world above two thousand years before he smote any tongue of the presumptuous Babel-builders with the dialect of Greece. And who could ever have thought that the effects of God's displeasure against a combined company of rebels, which was intended to scatter the proud in the *imaginations of their hearts*—to blast their measures—confound their wisdom—discover their presumption—and leave them exposed to eternal contempt and ridicule; for Christ says, in the great day many shall mock, saying, *this man began to build but was not able to finish*. I say, who could have thought that the effects of God's anger should ever have been the cause of so many carnal fools triumph, and the only qualifications, for so many blind guides, to steal like the devil into God's fold.

It was the literal Babel-builders that were first confounded and routed, by God's smiting their
tongues

tongues with various languages; and to the mystical Babel-builders the Saviour applies both their scorn and confusion; and by this your sermon it appears as if your combination were determined to keep the charter.

I suppose you have your answer ready—Paul thanked God *that he spake with tongues more than they all*. Yet I take him in a spiritual point of light—that by his own experience and the Spirit's teaching, he was enabled to come home to every sinner's conscience in the sight of God, and to lay open the hypocrisy of the sinner's heart, which all the Greek and Hebrew in the world will never enable a man to do, if he be destitute of divine inspiration. This may be easily gathered from Paul's caution against building on human wisdom. *The spiritual man judgeth all things, but himself is judged of none*, says Paul.—*The natural man receiveth not the things of the Spirit of God; nor can he know them, because they are spiritually discerned*. God hides his mysteries from *the wise and prudent, and reveals them unto babes*.

I declare I have had several gentlemen of family, and gentlemen of learning, who have come to hear me out of curiosity, who have behaved with decency, and spoke of me with honesty; and have rather wished me success in the work than otherwise; and, to the best of my remembrance, not one of this stamp ever treated me with contempt or ridicule, while such as you, who are

almost as ignorant of English grammar as myself, have been hunting of me with slander ever since God sent me out.

We come now to the mystery of the bottles—and as you have brought this in to answer various purposes,—1st, To justify your conduct in running to a college.—2dly, To render those incapable of God's work who are not masters of the original languages.—And, 3dly, To exalt yourself as a scholar: I shall criticize your Greek, and the mystery of the bottles both; and endeavour to settle these things on their own basis, according to the original text.

First, With respect to bottles, or vessels, for the original does not confine us any more to the word *bottle* than it does to the word *cask*. It is clear, that the Israelites had glass among them even in the days of Moses, for the inside of the laver, which was covered with brass, and had brazen feet, was made of the women's *looking-glasses, which assembled at the door of the tabernacle* to give their offerings, Exod. xxxviii. 8. We read also of *potters vessels*, or bottles, Jer. xix. 1. and of *wooden vessels*, 2 Tim. ii. 20. And I believe, of leather bottles, or vessels, because it is said of the Gibeonites *that they took old sacks upon their asses, and wine bottles, old and rent, and bound up*, Josh. ix. 4.

But the vessels that the Saviour had reference to might just as well be wooden vessels as leather;
for

for an old wooden cask is no more fit for new wine, than an old one made of leather. However, according to the Greek text that you refer us to, where the parable of the vessels is mentioned, I think you rather take an advantage of us poor illiterate people; which to me appears no better than *turning the blind out of his way*. The Saviour mentions vessels, but says nothing about the sort, whether they were square, round, or bellied, nor whether they were bottles or casks, nor whether they were made of wood, skin, glass, or leather; for the text that you allude to has neither the word skin nor leather in it.

’Ουδὲ βάλλουσιν οἶνον νέον εἰς ἀσκὲς παλαιάς.

Nor do they pour WINE NEW into VESSELS OLD.

I shall endeavour to explain the text in the spiritual meaning—and leave you to judge of the matter.

The original text which the Saviour quoted at the beginning of the parable was taken from the evangelical speech of Elihu to Job—*And Elihu, the son of Barachel the Buzite, answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion. I said, Days should speak, and multitude of years should teach wisdom.—But there is a spirit in man; and the inspiration of the Almighty giveth them understanding. Great men are not always wise; neither do the aged understand judgment. They were amazed; they answered*

no more; they left off speaking. I said I will answer also my part; I also will shew mine opinion. For I am full of matter: the spirit within me constraineth me. Behold my belly is as wine, which hath no vent; it is ready to burst like new bottles, Job xxxii. 6, 7, 8, 9. 15. 17, 18, 19.

In this wonderful speech of Elihu, he speaks of God's spirit in man, which he calls the *inspiration of the Almighty*, that giveth men understanding. This spirit of inspiration he calls matter, or a constraining power, which, for the want of vent, he compares to wine—*my belly (or heart) is as wine which hath no vent; it is ready to burst like new bottles.*

The Saviour takes two texts from this speech; the first is this, *He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the spirit, which they who believe on him should receive).* John vii. 38, 39. Here the Saviour quotes from Elihu—*Behold my belly is as wine, which hath no vent.* Elihu's saying, *I will speak, that I may be refreshed, or eased,* the Saviour calls *living water flowing out.*

The reason of the Saviour's bringing in the other text, was on account of the Pharisees, who found fault with his eating with publicans and sinners; to which the Saviour answers, *they that be whole need not the physician, but they that are sick. Then came the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?*

The

The Saviour answers, *Can the children of the bride-chamber mourn as long as the bridegroom is with them?* My Spirit and my presence is both their joy and their food.—*But the days will come when the bridegroom shall be taken from them, and then shall they fast.*—*No man putteth new cloth on an old garment; nor do they pour wine new into vessels old,* Matth. ix. 16, 17.

What Elihu calls the *spirit*, the *inspiration of the Almighty*, and *constraining matter*, the Saviour here calls *new wine*; and as Elihu compared his belly, or his heart, to bottles, and being filled with inspiration, to wine which wanted vent, the Saviour intimates, that the believer shall become a *new creature*, by being *born again*, and shall be blessed with a *new spirit*; which, on the account of his enlivening comforting operations, he compares to new wine.

A man, *transformed by the renewing of his mind*, and filled with the spirit of love, joy, and peace, is thus spoken of in scripture—*this people have I formed for myself, they shall shew forth my praise,* Isa. xliii. 21. Again, we have this *treasure in earthen vessels*, 2 Cor. iv. 7. A soul blessed with inspiration is called a *vessel of mercy*.

Again, an heart filled with the spirit, is compared to a *well of living water, springing up into everlasting life*. And in the above text, he is compared to a *new vessel*, filled with *new wine*—which in reality is what God has promised—*I will give them a new heart*, there is the vessel—and *I will*

give them a new spirit, there is the wine. But if a man be not created anew, as Balaam was not, and as Saul was not, though the spirit, or the new wine, be said to come upon them; yet the wine ran out, the spirit left them, and both those bottles, or vessels, perished—Balaam by the sword of Israel, and Saul by his own sword.

If I had been in company with that young gentleman, who was sporting with the word of God, instead of the grave divine you speak of, I should have addressed him in the following manner: Young man, *all scripture is given by inspiration of God*—and a natural man *receiveth not the things of the Spirit of God, nor can he know them, because they are spiritually discerned*. You must know, young man, that God speaks to us by similitudes, because of our shallow comprehensions.—Sometimes in scripture an honest heart is compared to *good ground*, and God's word and spirit to *good seed*, and a holy life to a flourishing *crop of corn*.—Sometimes a man is called a *vessel of mercy*.—Sometimes a good heart is compared to the *vessel of a lamp*, and God's Spirit to *oil in it*.—Sometimes a good heart is compared to a *spring shut up—a fountain sealed*.—And sometimes it is compared to a *new vessel* filled with *new wine*. And spiritual conversation from such a good heart is said to refresh and comfort others.—While, on the other hand, such an heart as yours is compared to *stony and thorny ground*, that bears nothing but thorns, *whose end is to be cursed*, Heb. vi. 8.

vi. 8. Your heart is compared to a *vessel without oil—to a well without water—to a vessel of wrath.* You are an *old bottle*, not created anew in Christ, or new born, but in your old fleshly state; and are therefore compared to an old stinking vessel or bottle, fit for nothing but to be broken and destroyed.—*Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel; therefore his TASTE remaineth in him, and his SCENT is not changed.—The days come, saith the Lord, that I will send him wanderers, and they shall cause him to wander, and shall empty his vessels and break their bottles, Jer. xlviii. 11, 12.* Thus, young man, thou art a bottle, that art to be broken to pieces like a potter's vessel, if you die in your present state; and as there is nothing in your heart but confusion and rebellion against God, you are justly compared to a *bottle of smoke*, Psal. cxix. 83. which, it is to be feared, will end at last in the fire of eternal wrath.

If the grave divine had adopted the above method, he would have spoken like a divine; and would have stopped his mouth, and exposed his ignorance full as well, if not better, and more becoming a grave divine, than telling a lie in Greek.

I shall quote no more of your performance, as you are drawing to a conclusion, and only rehearsing the old story over again—which, for want of matter, is repeated no less than six or seven times.

times. Men that can preach such stuff as this, and those that can recommend it in prayer to the people, and beg God's blessing on it, are strangers to the teaching that I am under.

Mr. BELLY, who charged God's word with impurity, and Mr. HOLYWELL-MOUNT, who called the discourse superlatively excellent, know nothing savingly of God, neither of them. To use the form of prayer, and mimic the appearance of ministers of the establishment, are things that my conscience could never buckle to; nor do-I think it any part of the ministry to preach or to dress in robes to please men, much less a set of self-righteous Pharisees, or dead formalists. Mimicking the orator—adapting the attitudes, actions, or manner of others—aiming at great swelling words—and attempting to affect the tender feelings or soft passions of depraved nature, is what my soul hates.

Pompous appearances, and public parading, to assemble and excite the curiosity of a multitude, with the assistance of an organ, and such trumpery rattle traps, may serve to charm fallen nature, lay carnal prejudice in a trance, and fill a house with hypocrites; but conversion to God is another thing. Religion goes best on her own wheels. Leave truth to gain ground by her own evidence, and esteem, by her naked simplicity.—She wants no varnish—human craft may obscure her beauty, but will never add to her lustre.

For

For my part, I believe the whole revealed will of God to be the believer's rule. The New Testament, as well as the Old, is a revelation of God's will—and God's will is the believer's rule. These assertions neither make the law void, nor injure it; and I think it is a better way of speaking, than to be crying out the law is the only rule, because it has a tendency to take the mind of a weak believer from the Saviour; and we know, that as soon as the covenant of works and he get together, they fall to hugging one another, till *bondage be gendered*, Gal. iv. 24. and as soon as the mind is veiled and fettered, then the carnal enmity shews itself. Then he goes striving and struggling, but gains no ground; he fights, but only beats the air, for sin takes occasion by the commandment, and it is impossible the law should subdue it; this is the *foolishness of him that perverteth his way, and his heart fretteth against the Lord*, Prov. xix. 3. and how should it be otherwise, when the *law worketh wrath*, Rom. iv. 15. The believer is commanded to love God and his neighbour; and he is under the highest obligation to it, because God has loved him, and circumcised his heart that he might love his God again. This is the old commandment, and it includes the new one, and in keeping these there is great reward—for a sense of divine love is present pay, and an everlasting portion. The pleasing law of love is in the believer's heart; and that
law

law is the most prevailing with him, for it constrains to obedience.

Thus, he is not without law to God, but under the law to Christ.—Enforcing the Spirit's work, a spiritual walk, and a union with the living vine, is the best way to obtain fruit—the branch cannot bear it of itself. But to expect spiritual fruits, by enforcing legal principles, is like washing the Ethiopian white, Jer. xiii. 23. or *braying the fool in a mortar*, Prov. xxvii. 22.—*Walk in the Spirit, and ye shall not fulfil the lusts of the flesh*, Gal. v. 16.

If these doctrines are Antinomianism, I have no objection to the name they entitle me to. I thank God, he owns and blesses them, in bringing many sinners to Christ Jesus; and I much question if he has not done as much of his work by the instrumentality of your despised *air balloon* (as one of your company styles me), as he has by some societies who style themselves *evangelical*.—For I am fully persuaded, that God will never set his seal to such doctrines as yours. And as for the success of your ministry, you can say but little about that; nor do I see how you should—for if people run before they be sent, God says, they shall *not profit the people at all*.

That is the most profitable doctrine, that God owns and blesses the most, *in turning sinners from darkness to light, and from the power of sin and Satan to God*, Acts xxvi. 18.—from the commanding

ing

ing power of the law to do for life, as a covenant of works—and from the condemning power of the same, the believer is delivered. Deny either of these, *then is the offence of the cross ceased*, Gal. v. 11. And you may as well preach up circumcision—*circumcision and uncircumcision is nothing, but keeping the commandments of God for life*, 1 Cor. xvii. 19.—He that is *circumcised is a debtor to do the whole law*, Gal. v. 3. And as you preach up the binding power of the law over all the saints, you ought to preface your doctrine with the old text—*Unless you be circumcised, and keep the law of Moses, you cannot be saved*.

I conclude—begging no favours—craving no quarters—scraping no acquaintance—desiring no connection—expecting no thanks for the pains that I have taken in this work. But I shall submit to the decision of the Great Judge, before whom we shall all shortly appear; and then it will be known, that not he that commendeth himself is approved, but whom the Lord commendeth, 2 Cor. x. 18.

For the present, I shall pursue my old method, that is, if I hear of any new preacher, or new publication, or new combinations, that make a great stir in the world, I shall watch the hand and approbation of God; and if he countenances them with his presence, and the power of his seal, I shall judge it to be of God; and shall ever love those in my heart that have success in the work of the Lord.

110 THE PLASTERER DETECTED.

But when I find preachers, books, or combination, that exalt fallen nature, nurse human pride, countenance conformity to the world, charm Pharisees, encourage hypocrites, and disgust the children of God, I shall ever believe the devil to have the chief hand in that preacher, that book, or that combination.

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